

A  
**QVARTRON OF REA-**  
**sons,** composed by Doctor HILL, vn-  
*quartered, and prooued a quartron of*  
 follies: by *Francis Dillingham*, Bachelour  
 of Divinitie.

August. in Senten.

*Inimici Ecclesie si tantummodo adversantur male sentiendo exer-*  
*cent eius sapientiam,*

The Churches enemies if they be onely her aduersaries by  
 false opinions, doe exercise her wisdom.



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*And are to be sold at the signe of the Crowne in Pauls Church-  
 yard by Simon Waterson.*





TO THE RIGHT HO-  
nourable and my very good Lord,  
OLIVER, Lord S. Iohn, Baron of Blettsboe,  
Grace and peace.

**T**He paines of Papiſts (Right Honourable) in  
propagating the Romiſh religion, ſhould moone  
ſincere Proteſtants to be painefull in deſen-  
ding the truth of the eternall God, who in his  
rich mercie amongſt other innumerable bene-  
fits beſtowed vpon this Land, hath giuen vs the  
benefit of his holy word, not in a ſtrange tongue  
as it was in the daies of Poperie, but in our  
moſter tongue, that it may be a lanterne to our feete, and a light vnto  
our paths. This light the Papiſts haue laboured to extinguiſh by trea-  
ſons, by writings, and all meanes that they could uſe, but (blessed be  
God) fruſtra illis eſt, they are deccined. Now leaſt it ſhould ſeeme  
ſtrange to any that heretikes ſhould be ſo laborious in anouching hereſie,  
may it pleaſe him to conſider that Idolaters haue bin ſtudious in main-  
taining their idolatrie. Ieroboam made two calues, the one of them be : King. 12.  
placed at Bethel, and ſo made it Bethauen, the other at Dan, and ſo  
made it a denne of Idolaters. The Iſraelites offered their children to  
Moloc: behold the rage of idolatrie! If men could be content that  
their children ſhould be ſacrificed vnto idols, ſhall we thinke it ſtrange  
that ſome ſhould write bookes to ſubvert the truth of religion? Where-  
fore to leaue this point and to returne to that which I ſaid in the begin-  
ning, that the labours of Papiſts ſhould be a ſpurre to Proteſtants to  
deſend the Goſpel now publiſtly authorized in England. Why ſhould  
not we be as carefull for Gods glorie as they are for the glorie of their  
purple whore? But I feare ſome are like the beete, which is good both  
in winter and ſommer: others haue bought farmes, or it may be haue  
married wines, that is, they are ſo addicted to the world, and to their  
pleaſures, that they haue no leiſure to write: I would theſe men would  
conſider of Chriſt his commandement, Negotiamini donec venero,  
uſe trafficke vntill I come. But to leaue theſe loyters in the Lords  
vineyard vpon the forenamed conſideration; I haue endeauoured my  
ſelfe to answer a booke, called a Quartrion of Reasons for the Catho-  
like

## The Epistle Dedicatorie.

like religion: which booke as I dedicate to your Honour, so I humbly desire you to accept the same as a token of my dutifull minde towards you. The author of this pestilent pamphlet commendeth the Romish religion for peace, yet Theodoricus de Niem saith, that vnum patet, one thing is manifest, after the suppression of the Imperiall power nothing but factions did spring up in the Catholike Church, especially in Italie. And as he is not ashamed to lie in this point so doth he also in saying that in England all were Papists, without exception, from the first christening thereof untill this age of king Henrie the eight: yet Ministers were married many hundred yeares in England, as M. Camden sheweth in his Britannia in many places. In the 129. page of the third edition he praoueth that ante annum 1102. sacerdotibus vxores in Anglia non fuerunt interdictæ, Ministers were not restrained from marriage before the yeare of our Lord a 1102. And as Ministers were married, so Transubstantiation was not acknowledged likewise a long time, as may be seene by Aelfricus his epistle against the bodily presence. Moreover, the author as he laboureth to disgrace all Protestants in generall, so especially he inuiceth against Luther, wherefore to stoppe the mouthes of Papists, I will set downe the testimonie of Langius a Papist concerning Luther. First he saith, that he was vir venerandus & profundissimus Theologus, a reuerend man and most profound Diuine. Afterward he writeth thus, Martinus ille theologorum nostræ tempestatis omnium facile princeps doctrinam suam Evangelicis testimoniis & diui Apostoli Pauli necnon priscorum orthodoxorum patrum originalibus dictis roborans & comprobans perliuit inuictus. The same Martin the most wise ringleader of the diuines of our age, confirming and strengthening his doctrine with testimonies out of the Gospel and out of S. Paul the Apostle, and also with the originall sayings of the ancient orthodoxall fathers, persisted invincible. This testimonie may suffice to cleare Luther from the frivollous quarrels that this slanderer hath written against him. Bellarmine maketh the confession of the aduerse part to be a note of the Church. Hence then are we praoued the Church by this confession of Langius. The same author exceedingly commendeth Hierome of Prage, saying that he was orator eloquentissimus atque acerrimus dialecticus adeo quod nullus doctissimorum virorum in Concilio disputando eum superare poterat. He was the most eloquent Orator, and fine Logician that the learnedest man in the Councell could not overcome him in disputation. Mutius his testimonie of the same man is wor-

this

### The Epistle Dedicatorie.

*this to be heard, Erat, saith he, Hieronymus vir eloquentissimus & insignis cum in omni philosophiæ genere tum præcipue in sacris literis. Hierome was a most eloquent and famous man in all philosophie, but especially in the holy Scriptures. Now what cause this proud Papist hath to vaunt of their owne learning, and to disgrace the Protestants, let every man iudge; seeing Protestants by the Papiſts owne confession haue bene such famous men. Lastly, not to be long, the author of this booke extollesh the holinesse of their religion: touching which point let that ancient writer Aronobius speak, who in his seventh booke hath this sentence, Crescit multitudo peccantium cum redimendi peccati spes datur & facile itur ad culpas ubi est vernalis ignoscentium gratia. Sinners doe much encrease when there is hope giuen to redeeme their sinnes, and men easily commit faults where pardons are sold. Then is the Romish religion dissolute which selleth pardons. Not to proceede any further, the Lord multiplie his graces vpon you and your verinous Ladie, to your soules good and the benefit of his Church.*

Your Honours euer to command,

*Francis Dillingham.*

THE HISTORY OF

the life of Sir John de Haverham, knight, who lived in the reign of King Henry the Fifth, and King Henry the Sixth. He was born in the year 1410, and was educated in the University of Oxford. He was a very brave and valiant man, and was much beloved by his countrymen. He was killed in the battle of Tewkesbury, in the year 1471.

THE HISTORY OF

THE HISTORY OF





## THE FIRST REASON:

### *Of Prophecies.*



F M. Doctor had contended, *pondero argumentorum*, and not *multitudine*, with sound arguments, and not with a multitude; he might happily haue perswaded some to his religion: whereas now by reason of the weaknes of his reasons, he hath rather hindred many from the same, then mooued any vnto it. That which is commonly said of pictures, hath a fit place in this worke of doctor Hill, *Pictura eminens, non communius videnda*, pictures are faire a farre off, but if the eye draw neare them, there is no shew of them.

Before I come to the matter, I will examine the title of his booke, in which he hath placed a peece of holy Scripture, taken out of S. Peter, who willeth *all men to be readie to give an answer of* 1. Pet. 3 *that hope which is in them*: what then is become of the vnfolden faith of Papists, who will haue simple men to answer, that they belecue as the Church beleueth? S. Peter speaketh of the hope that is in them; not out of them, in themselves, not in another. In a word, to say they beleue as the Church beleueth, is an answer fit for all heretikes. Furthermore, out of this place of S. Peter, we gather that Christian men haue a hope in them, yet Pope Iohn the 23. denied the immortalitie of the soule. Bellarmine had rather discredit the Council of Constance, in which this is reported, then confesse an error. There is one thing yet to be touched in his answer vnto the coppie of a letter, in which he protesteth his loyalty to our late gracious Queene Elizabeth. May we trust him? If I should demand of him, whether he alloweth the Bull of Pius Quintus or no, it may be I should pose him. The Papists teach that the Pope may depose Princes, and yet they will be good sub-



Doct. Bill. 704.

jects. If he answereth that he is not a Papist in this point: where is his Vnne, of which he vaunteth in one of his reasons? Parrie confessed that euery word in Doctor Allens booke was a warrant to a prepared minde. It taught that Kings may be excommunicated, depriued, and violently handled: it prooueth that all warre vnder-taken for Religion is honourable. Thus M. Doctor you see we haue cause to doubt of your loyaltie, but I leaue that to God Almighty who seareth the hearts of all men, and come to your Reasons.

In answering your arguments I purpose to draw them to syllogismes, your first argument hath in it this syllogisme.

They which make the prophecies of Christ to be false, hold a false religion:

But the Protestants make the prophecies of Christ to be false:  
Ergo they hold a false religion.

I denie the assumption, which you prooue out of the 12. of Iohn, where Christ foretelleth that he will draw all men vnto him: but by the Protestants doctrine Christ hath not done so. Ergo.

I denie the assumption againe, for exposition of which place in hunc locum. of holy writ, I produce Augustine, who writeth thus. *Quæ omnia? nisi ex quibus ille eiicitur foras, non autem dixit omnes, sed omnia, non enim omnium est fides.* What all but those out of which Satan is cast? he said not all men, but all things, for all men haue not faith. Againe Augustine writeth thus. *Aut si omnia, ipsi homines intelligendi sunt, omnia predestinata ad salutem possumus dicere.* If by all things all men are meant, we may vnderstand all the predestinate vnto saluation.

Your other Scriptures foretell the calling of the Gentiles, which we confesse. To proceede in this argument, was not Christ true in his promise, when as Act. 1. 15. the Church was but about a hundred and twentie soules? here is no great number, and yet this small number was in a chamber. In the 13. of the Reuel. v. 3. the whole earth wondered at the beast, yet is Christ true in his promise. In your Apologie of English fugitiues, thus you shall finde it written. The whole world did runne from Christ after Iulian to plaine Paganisme, after Valens to Arrianisme. The Rhemists vpon the second of the Thessalonians, acknowledge a revolt from the Church. Nazianzen in his oration of Cyprian saith, *that Cyprianus in temporibus Decij saluus Christianus est relictus.* St. Cyprian



Cyprian in Decius his time was the onely Christian. The Arrian Emperour speaketh thus vnto Liberius, *Quota pars tu es orbis terrarum, qui solus facis cum hominibus sceleratis, & orbis terrarum, & mundi totius pacem dissoluis?* What part of the world art thou that onely takest part with the wicked man, and dissoluest the peace of the whole earth? Liberius answereth, *Non diminuitur solitudine mea verbum fidei, nam & olim tres soli fuerunt qui edicto resisterent.* In that I am left alone, the word of faith is not diminished, for in times past, there were three onely which resisted the kings edict. Thus every man may see Christ true in his promise, though the church be not alwaies glorious in outward appearance. I will now retort the argument vpon the Papists themselves;

They which hold that the faith of Christ may be wholly extinguished, make the promises of Christ vntreue:

But the Papist holdeth that the faith of Christ may be wholly extinguished. Ergo.

The assumption is anouched by *Dominicus Afoto*, who saith, as testifieth Bellarmine himselfe, that *extincta fide per discessionem ab Apostolica sede, totus mundus vanus erit*, the faith beinge extinguished by a departure from the Apostolicall See, the whole world shall be vaine. I may speake therefore of this Doctor, as Tullie doth to one, *Ea in alterum ne dicas, quæ cum tibi responsa sunt, erubescas*: yetter not these things against another, which when they are answered, will make thee ashamed. Now I come to vntruths which are anouched in this chapter. First, he chargeth vs that we affirme, that almost all nations haue beene in Lucifer his thraldome vntill this our age in which Luther came to expell Lucifer. Secondly he affirmeth that in our countrey of England, it is most manifest, that all were Papists without exception, frō the first christening thereof vntill this age of king Henrie the eight. M. Doctor, haue you lost your forehead? was Iohn Wickliff a Papist? I perswade my selfe you dare not affirme it. Againe, this land receiued the faith in the Apostles time, as witnesseth *Tertullian* in his book against the Jewes. But the Apostles preached not Poperie. Did the Apostles teach the halfe communion? who but blind would affirme it? Againe, in Pope Gregories time, this land differed in ceremonies, & in celebration of the Masse from Rome, as *Aquinas* teacheth: who list to read more of this point, may be referred vnto D. Fulsouerthrow of Stapletons fortresse. Thus I haue answered this first

Theoph. lib. 2.  
cap. 16.  
Raid Aug. in  
118 psal. and  
Tertul. c. i. lxx.  
ad Caill. Pa-  
ciscus in para-  
ad panti.

Lib. 2. de Papa  
cap. 17.

b. 2. 2. 9; quæst.  
art. 1. arg. 3.

Fals. temp.

cavill of the Doctor against our religion, for I passe by the title that he giueth to Lucifer calling him the master deuill. The difference of deuills I leaue to Papists to set forth, who are sometimes too familiar with them, as Siluester, who was made Pope by the helpe of the deuill.

Luther his speech concerning the restoring of the Gospel, must be vnderstood comparatiuely: the Gospel was before his time, but it was not, *in tanta luce*, in such brightnes, as it hath beene since, and I trust it shall more and more increase *ingratis Papistarum*, whether the Papists will or no. They may presse the truth, but they shall neuer oppresse it: they may vaunt of veritie, but they must winne the cause by force of arguments.

### The second reason: the name of Catholikes.

A man may maruell that any who would perswade to religion, should make so simple an argument as this.

They which are called Catholikes are the true Church:

But the Papists are called Catholikes:

Ergo they are the true Church.

The proposition is false. Salvianus in the beginning of his 4. booke of providence, speaketh excellently of this point. *Nomen sine officio nihil est. nam sicut ait quidam in scriptis suis, quid est principatus, sine meritorum sublimitate, nisi honoris titulus sine nomine.* A name without the dutie is nothing, for as one saith in his writings, what is principallitie without sublimitie of good works, but a bare title of honour. For the further handling of this matter, we will consider what Catholike is. Vincentius Lyrinenfis thus describeth this word Catholike. *Quod ab omnibus creditum est.* Catholice est: that which is beleueed of all men is Catholike. Is Poperie then Catholike, which is not beleueed of all men? I will name some opinions and prooue them not to be credited of all, and I will beginne with the worshipping of Images, which I will prooue not to be Catholike. *Minutius Felix* in his *Ottavium* speaketh thus, *Cruces nec colimus, nec optamus*, we neither worship, nor wish for Crosses. Againe in the same treatise, it is demanded of Christians, *Curr nullas aras habens, templa nulla, nulla nota simulachra?* why they haue no altars, no temples, no images? The Councell of Eliberia  
in

in Spaine, haue in plaine words banished them out of Churches. *Placuit picturas in Ecclesiis esse non debere, ne quod colitur aut adoratur, in parietibus depingatur.* We haue decreed that pictures ought not to be in the Churches, least that which is worshipped or adored, be painted on walls. *Sigebert* in the yeare of our Lord 755. writeth, that *Constantinus Imperator Constantinopoli synodum trecentorum triginta Episcoporum congregat, in qua edicto promulgato, de imaginibus Dei & sanctorum eius deponendis, Ecclesiam Dei nimis scandalizat.* Constantine the Emperour gathered a Councell at Constantinople of 330. Bishops, in which, publishing an edict against the Images of God and the Saints, he doth too much scandalize the Church. Thus it appeareth that worshipping of Images is not Catholike.

Secondly the Papists teach, that the Church is built vpon vpon Peters person. Is this Catholike doctrine? *Ionas* in his second booke of Images speaketh thus of this point, *Multi & pend omnes, Petram, super quam aedificatur Ecclesia fidem intelligunt beati Petri, qua communis est totius sanctae Ecclesiae, videlicet eam qua pascit ante promissionem hanc praecesserat, id est, tu es Christus filius Dei vivi.* Many and almost all vnderstand by the Rocke, on which the Church is built, the faith of blessed Peter, which is common to all the holy Church, namely that which a litle before was precedent to this promise, that is to say, Thou art Christ the sonne of the liuing God.

Thirdly the Papists teach, that the virgin Marie was no sinner: is this catholike doctrine? Read *Aquinas* in his third part, the 27. quæst. the 4. art. and his answer to the third argument, where reiecting *Chrysostomes* authoritie, he saith, that *excessit in illis verbis*, his words are too broad, yet many yeares after *Chrysostome* was this doctrine held. *Theophylact* writeth that Marie was *ambisiosa, tanto sibi filio subdita*, somewhat ambitious, hauing such a sonne vnder her. in 22. Math.

Fourthly the Papists teach, that Ministers may not haue wiues: is this catholike? many hundred yeares after Christ, Priests were married. In the yeare of our Lord 1074. *Hildebrand* (as *Lambertus Schafnaburgensis* reporteth) decreed that, *Habentes aut dimittant, aut deponantur*, they which had wiues must either dismiss them or be deposed: therefore, saith the forenamed writer, *Aduersus hoc decretum infremunt tota fœlia Clericorum*, the whole compa-

nie of the Cleargie stornd against this decree. The same is also reported by Sigebert, saying that *Gregorie uxoratos Sacerdotes à diuino officio remouit nouo exemplo*, remoued from diuine seruice the married Priests by a new example. What should I speake of prayer in a strange tongue, of concealing the Scriptures from the people, of summoning of Councells by the Pope? These with many other opinions, might I shew to be against diuinitie taught in the ancient Church. Pacianus thus describeth Catholike, that it is *Obedientia omnium mandatorum, scilicet Dei*: an obedience vnto all Gods commandements. Now let vs see whether you teach obedience vnto Gods commandements or no? to let passe Idolatrie and other sinnes, I come to swearing. The Papists teach that they may sweare that they haue not beene at Masse, when they haue beene there. This is nothing but to prophane an oath as Aquinas testifieth, in his 2. 2. 89. quæst. art. 7. and answer to the 4. argument, saying, *Quamq; arte verborum quis iuret, Deus tamen qui conscientie testis est, ita hoc accipit, sicut ille cui iuratur intelligit*: with what cunning soeuer a man doth sweare, God who is the witnesse of conscience, doth take it as he meaneth, to whō a man sweareth.

Let vs now heare the reason why the name Catholike prooueth a Church; because they that are so named, haue on their side Scriptures, Fathers, Councells, and Martyrs: (for of miracles we shall speake hereafter.) This proud bragge I vterly denie: & concerning Scriptures, I say with Saluanus in his 5. booke of prouidence, that *Nos tantum Scripturas plenas habemus, qui eas vel in fonte suo bibimus, vel certè de purissimo fonte haurias*: we onely haue the Scriptures fully perfect, which either drinke them in their fountaine, or translated out of a most pure fountaine. Touching Fathers, by that which hath bin said afore, it appeareth that they are not all on their side. What should I speake of the famous Martyrs in Queene Maries daies, which died in the religion now taught in England? Thus therefore I returne the argument:

They which are falsly called Catholikes; are not the true church:  
But the Papists are falsly called Catholikes:  
*Ergo* they are not the true church.

Concerning the name of Protestants, we doe not hold our selues content with it, although it be not so bad as the name of Papists: and touching the names of Calvinists, and Zwinglians, they are names invented, as Athanasians and Omousians were, by the old

M. Perk. ex  
Molano.  
See more of  
this point in  
the Reason of  
doctrine.



old heretikes. But whereas he giueth some allowance to the name of Papiſts, it may not be tollerated, for why may they not as well be called Petrians? and therefore I ſay with Nazianzen, & *Nyſſenus* I will not be named of men, beeing borne of God: and with Auguſtine, *Sumus Chriſtiani, non Petriani*, we are Chriſtians, not Petrians. I cannot let paſſe his ignorance in ſaying, that all heretikes haue alwaies taken their names of ſome one, who began that hereſie. For (not to take exception againſt his ſpeech) by the firſt authors of hereſie, as Neſtorius, Pelagius, euery meane diuine knoweth that many heretikes haue their names of their hereſie, not of their author, as *Apoſtolici*, *Cathari*, and others. If the Lutherans haue changed the word *Catholike* in the Creede, draw your penne againſt them, and not againſt the church of England. But it is a perillous matter for ſome of our tranſlations to ſay, for an heretike, a man that is the author of ſects. A great matter to engliſh a greeke word. Thankes be to God, that you haue no other cauills againſt our tranſlations. I hope ſuch pelting will driue men from Poperie. Your ſaying out of Hierome galleth your ſelues, and prooueth you to be ſectaries, as beeing named Dominicans, Franciſcans, Ieſuits, and with diuers other names. Therefore pleaſe not your ſelues any longer with a bare name, without the ſubieſt matter: for that is like a pearle in the ſnowt of a ſwine.

In die Chriſti

In Pſal. 44.

His owne men  
ſo translate  
the word here-  
ſie, Act. 24. chap.  
& 28. chap.

### The 3. reaſon: vnitie and conſent.

Hauiſg answered two of the Doctors reaſons, I come to handle the third, in which he vaunteth of vnitie after this manner. The Catholike religion hath varietie of doctrine, with diuerſitie of manners, yet euer kept vnitie in ſuch a peaceable manner, as neuer any diſagreed in any point of doctrine.

Bluſh M. Doctor at this notorious vntruth, I haue in my diſwaſiue from Poperie gathered 20. contradictions betwixt Papiſts in matters of faith: and to giue you a taſt of your vnitie, I will ſet downe your harmonie about Antichriſt. Some Papiſts hold Mahomet to be Antichriſt, Bellarmine in his 3. booke *de Rom. Pont. cap. 3*. This is denied by other, becauſe, ſay they, Antichriſt ſhall be one ſingular man.

Secondly ſome Papiſts teach, that Antichriſt ſhall ariſe of the tribe of Dan: yet Bellarmine confeſſeth that this opinion is not certaine, becauſe no ſcripture convinceth it.

Thirdly the Papists teach, that Antichrist shall raigne but three yeares and an halfe, yet Hentenius confuteth this opinion.

Fourthly some Papists teach, that Antichrist shall vterly extinguish the faith, as I prooued before. Bellarmine denieth this not without cause.

Fifthly the Rhemists say, that it may well be that Antichrist shall sit at Rome. Bellarmine will haue him to sit at Ierusalem. I will not follow any more contradictions about this opinion, but come to their vnitie in Idolatrie.

Catharine affirmeth the commandement which concerneth Images to be temporall and positius: is not this goodly diuinitie? others denie it. Caietan confoundeth an Idol and an Image, Bellarmine cannot beare this doctrine. Aquinas will haue the crosse of Christ to be worshipped with diuine honour, others renounce Aquinas in this point. Alphonsus de Castro counteth Serenus and Epiphanius enemies to Images, Bellarmine confuteth Alphonsus his opinion. Abulensis and Perefius teach, that Images of God are not to be made: Bellarmine like an Idolater alloweth Images of God himselfe. Augustine speaketh plainly against this diuclish diuinitie. *Nulla Imago Dei coli debet nisi illa que hoc est, quod ipse, nec ipsa pro illa, sed cum illo*: No image of God must be worshipped, but that which is God, and that not for God, but with God. By these contrarieties euery man may see the popish harmonie. Now I reduce the Argument into a syllogisme.

Where vnitie is, there is the Church:

But the Papists haue vnitie. Ergo.

The proposition and assumption are both false: and whereas he would prooue the proposition out of the 4. of the Acts, and 17. of S. Iohn, we must know that an vnitie in true doctrine is there commended, and praied for. *Si vultis*, saith Augustine, *vivere de spiritu sancto, tenete charitatem, amate veritatem, desiderate vnitatem, ut perveniat ad eternitatem*. If you will liue according to the holy spirit, then imbrace loue, make much of truth, and desire vnitie, that you may come to eternitie. Vnitie therefore in veritie must bring vs to eternitie. But in sadnes is there no Church where there are dissensions? Themistius wrote to Valens that he should not be cruell to Christians for difference in Ecclesiasticall opinions, for amongst the Pagans there were more then three hundred sects. Will you M. Doctor, cut off the Church of Corinth from the

Epist. 129.

et 6. serm. de temp.

the book tripar. h. 12. chap.



the bodie of the Church; because of dissensions? What shall become of Paul and Barnabas, Cyprian and Cornelius, Epiphanius and Chrysostome, with diuers others? And to stay thy minde, Christian Reader, touching this point of dissensions, I desire thee first to consider, that all men haue not the same measure of the spirit, and therefore there must needs be contentions. God his gifts are diuers, to one man he giueth greater knowledge then to another: therefore Paul saith, *when perfection of knowledge commeth, there shall be an vnitie in opinions, which is not to be looked for in this vale of miserie.* Secondly, vaine-glorie, the mother of mischieuous contentions, is not wholly driven out of men that line in the Church: I would to God it were, for then many broyles would haue an ende. Maruell not then, gentle Reader, though there be varietie of opinions. I might enlarge these reasons and annex moe, but I desire breuitie. The Doctor here to amplifie our diuisions without all conscience, chargeth vs with the heresies of Anabaptists, Adamites, Striblerians, and many other, which we condemne to the pit of hell. But for a testimonie of our vnitie let our heavenly harmonie of Confessions be read, in which a man may see our consent to be greater then the Papists would wish. The scornfull name of Parliamentarie religion, I leaue to God to reuenge: (if Queene Marie might receiue the Pope by Parliament, why might not Queene Elizabeth doe as much for Christ?)

And thus I retort the argument:

Where there are diuisions, there is no Church:

But amongst Papists are diuisions. *Ergo.*

In the ende of this reason he concludeth with a manifest truth, saying, that all decrees of lawfull Councells and of Popes doe agree in points of doctrine one with another. Good God! what dare not this man affirme? I passe by Councells, and come to Popes. Pope Nicholas auoucheth that Baptisme may be giuen and ministred onely in the name of Christ: which is a false opinion, as Bellarmine himselfe confesseth. Pope Pelagius contrariwise decreed that it ought to be ministred in the name of the blessed Trinitie. Aquinas 3. par. quæst. 66. art. 6. But let Erasmus speake concerning this matter: *Quis sit*, how commeth it to passe, faith he, that the decrees of this Pope fight with the decrees of that Pope. That I say nothing of Formosus, doe not the decrees of John the 22. and Nicholas fight one against another? what should

I speake:

In epist. 2. ad  
Cor. 4. p. 77

I speake of Innocentius, and Coelestinus, Pelagius, and Gregories decrees, one contrarie to another? By these examples appeareth the Doctors vanitie.

### *The fourth reason: conuersion of countries.*

In this fourth reason the framer of it according to his custome, beginneth with an vntruth, saying, that all countries which euer beleeued in Christ, were first conuerted to his faith, by such as either were precisely sent, or at least wise had their authoritie from the Pope. The Apostles which receiued authoritie from Christ himselfe, not from Peter, conuerted many countries: That the Apostles receiued authoritie from Christ himselfe, the scriptures are plaine: in the 20. of Iohn our Sauour saith, *As the father hath sent me, so send I you*: what can be more plaine? Paul saith of himselfe, that he was an *Apostle neither of men, nor by men, but by Iesus Christ*. How many countries did Paul conuert? Concerning this land I spake something before. Read Theodoret his 4. booke and 3. chap. where he reckneth England amongst the Christian lands. Chrysostome as the same writer testifieth, *comparauit viros emulatores Apostolicorum laborum, eosq; ad Scythias misit*, provided men followers of the Apostles labours, and sent them to the Scythians. The Indians were conuerted by Frumentinus, whome Athanasius ordained Bishop, as the same author testifieth in his 1. booke and 12. chap. The people of Iberia were conuerted *per captiuam mulierem*, by a woman that was a captiue, Ruff. lib. 1. cap. 10. by all which cleare and pregnant proofes euery man may see the boldnes of the authors assertion. But now I come to reduce his reason into a syllogisme:

They which take paines in conuersion of countries, hold the true religion:

But the Papists take paines in conuersion of countries: *ergo*.

I denie the proposition, and say to the Papists, as our blessed Saviour spake to the Pharisees: woe be to you Papists, for ye compassed sea and land to make one of your profession, and when he is made, ye make him twofold more the child of hell. Heretikes haue laboured to conuert, or rather to peruert men. Paul in the 2. Tim. 3. 13. affirmeth, *that euill men shall waxe worse and worse, deceiuing*  
and

and being deceived. The Arrians perverted many kingdomes, as witnes Theodoret, and others writers. As touching the conversion of the west Indians, if things be true that are reported; *in novo illo orbe amplius decies centena millia barbarorum aut fame aut gladio perierunt*: in the new found world aboute tenne hundred thousand haue perished either by famine or by sword. If our Sauour Christ had saide, Goe kill all nations, when he saide, Goe teach all nations, he had fitted the Papists humour. What Gregorie spent in founding Seminaries to restore Catholike religion, I know not, but this I am sure of, that Papists haue taken paines in contriuing of treasons here in England. But to returne to the Indies: The people there liued not onely without all manner of knowledge of God, but also wilde and naked without any ciuill gouernement: being in this miserable estate, some worshipped the sunne, some familiar deuills: what maruell then if they were easily ledde into any religion, especially carrying such a shew of apparrell and other ceremonies? But doe not the Protestants take paines in winning of soules vnto God? Calvine, not to speake of others, read almost two hundred lectures euery yeare, and preached aboute two hundred sermons. Who conuerted England, Scotland, Ireland, and other countries from Antichrist to Christ, from the Masse to the Messias, from Images to the seruice of the liuing God? did not poore Luther, Zwinglius, Oecolampadius, and other Protestants the ministers of England, labour in their owne charges preaching in season, and out of season? God is as well glorified in the conuersion of a soule here as in other countries. But doe the Papists now labour in conuerting of soules? in times past it was not so; *hodie proh dolor*, saith Aeneas Sylvius, now alas he is a rare Prelate which doth not preferre temporall things before spirituall things. Againe, *Nos ignavia nostra nimia visa cupiditate, Christianam religionem ex toto orbe in angulum redegitimus*: we by our lasinesse and great desire of life haue drawne religion out of the world into a corner of the same. Clemangis in his booke which he wrote of the corrupt state of the Church, speaketh thus *Multo equanimius ferunt decem millium animarum salutem, quam decem solidorum. Pontifices suas traditiones diuinis longe mandatis anteponunt*: they had rather loose ten thousand soules then tenne shillings: the Popes preferre their traditions farre before Gods commandements. Thus then I returne the argument:

Regis Sigelart in  
his chap. de reg-  
no Gothorum.

Sadeal con. ant.  
p. 61.

lud. 2. pag.

Lib. de pol.  
con. Basil.

They which esteeme money, more then the soules of men,  
are not the true Church :

But the Papists esteeme money more then the soules of  
men. *Ergo.*

Whether M. Calvin sent ministers or no into new found lands  
I know not, neither am I priuie to the successe they had. Ezekiel  
was sent to the Iewes, that they might know that there had beene a  
Prophet amongst them; the fault is not in the doctrine, but in the  
men who resist the same. I will not dispute whether a wicked man  
may be a meanes to winne soules, as a good master bestoweth a  
good almes by the ministerie of an euill seruant: so also the mer-  
cifull Lord may call one to repentance, by the meanes of another,  
though he be an vnpenitent person. The Doctors rayling vpon  
Luther, Calvin, and Peter Martyr, calling his wife fustilugges, fit-  
teth the spirit of a Papist. If Peter Martyrs lawfull wife deserueth  
the name of fustilugges, what name doe the popish priests concu-  
bines deserue? In that our Ministers trauell not without their  
wines, I answer with Paul, *Haue we not power to lead about a sister a  
wife?* Beza his epistles and pistols are but words to fill vp pages,  
and to wast paper. But haue not the Protestants for-gone any  
worldly wealth, to spread abroad religion, why are they then exi-  
les, and haue witnessed their religion with their blood. In a word,  
Poperie gaineth more by wealth and armes, then by conscience,  
and if it gaineth any soundly it is by some reliques of truth which  
remaineth with them.

2. Cor. 9.

### *The fifth reason: largenes of dominion*

*through multitude of beleeuers.*

That the Church which the Messias was to plant, must be di-  
persed throughout all nations, and kingdomes, as the holy Pro-  
phets most plainly foreshewed, we acknowledge: neither needed  
the Doctor to haue produced so many testimonies. I may well  
say of the Doctor, as did Aristippus of Dyonisius his liberalitie:  
*Tuto Dyonisius, inquit, liberalis est. his enim qui multis indigent, pauca  
mittit, Platoni vero qui nihil accipit, plurima.* Dyonisius, saith Ari-  
stippus, maintaineth all his liberalitie well enough, for to the neede  
he sendeth fewe things, but to Plato which lacketh nothing,  
many



many gifts. Euen so the Doctor in needelesse matters heapeth vp many testimonies: but in matters of question, he hath no prooffe, but bold assertions. If he had prooued that these prophesies are verified in no religion, but onely in the religion, which now the Papists hold, he had done well; but *hic labor, hoc opus*, this is such paines as would make the Doctor sweat. As the Prophets foretold the largenes of Christs religion, so Paul prophesied of an Apostasie from the same: as the Rhemists confesse, and as the same men write vpon the 12. of the Rev. where S. Iohn foresheweth that the Church shall flie into the wildernes, that now in England, (because it hath no publicke state or regiment, nor open free exercise of functions) may be said to be fled into the desert. so say I of our Church in the raigne of Antichrist. And thus I conclude:

Thusa;

The Church  
Catholike.

As the Papists Church is now in England, though not visible, so was the Protestants in Antichrists raigne:

But the Papists Church is now in England. *Ergo.*

The proposition is manifest by S. Iohn, who foretellet the flight of the Church into the wildernes. Let *Reinerus* speake, who was a popish inquisitour, he saith that the poore men of Lyons were more pernicious to the Romish Church, then all other sects, for three causes: first because it hath beene of longer continuance: for some say that it hath endured since the time of Syluester, others say it hath endured since the Apostles time. The second cause is, because it is more generall: for there is almost no land in which this sect doth not creepe. The third cause is, for that all other sects doe bring in an horroir with their heinousnes of their blasphemies against God. This sect of the Leonists hath a great shewe of godlines, because they liue iustly before men, and beleue all things well concerning God, and all the articles which are contained in the Creede, they blaspheme and hate onely the Church of Rome. This is the testimonie of a cruell enemy and persecutor of them: whereby euery man may see the Church to haue continued mangre Antichrist. These men are knowne to haue continued in Bohemia, Calabria, Piemont, and other places. Their faith is printed in the booke called *Fasciculus rerum expetendarum*, where who listeth may read the same. But now I reduce his argument into a syllogisme:

Catalan. 156.

They which haue the largest scope are the true Church:  
But the Papists haue the largest scope. *Ergo.*

The proposition becometh an Ethnieke better then a Christian: might not the heathen haue made the same against Christ? The Pharisees argue indeede after the same manner, Ioh. 7. *Doth any of the Rulers beleue in Christ?* so the Papists say, Doe any Popes, Cardinalls, embrace Luthers doctrine? In the 1. King. 22. there are foure hundred Prophets against Michaiah, yet Michaiah had the truth. In the third of Daniel three onely resisted the Kings edict. The Prophet Esai affirmeth, that except the Lord had reserved a remnant, they had bin as Sodom and Gomorrah. Elias complaineth that he was left alone. In the daies of Achab, the altar of God was remooued and an idolatrous altar by the high Priests consent was set vp. 1. king. 16. and chap. 17. 19. it is said that Iudah did not keepe the Lords commandements, but walked in the errors of Israel. Likewise Manasses and Amon built an idolatrous altar, 2. king. 21. 4, 5. and 22. v. might not they haue made the same argument? Well saith Seneca, *Non tam bene cum rebus humanis agitur, ut meliora pluribus placeant, argumentum pessimi turba est*: It is not so well with humane affaires, that most men like the best things; the multitude is an argument of the worst. Bellarmine hath this ingenious confession, *Si sola una provincia retineret veram fidem, adhuc verè & propriè, diceretur Ecclesia Catholica*. If onely one Prouince should retaine the faith, yet that Prouince should be the true Church. Therefore largeness of dominion is not a note of the true Church. But it is worthie to be noted, first that this Doctour reckneth the largeness of the Romane religion but for a thousand yeares: for space then of sixe hundred yeares our Church had large dominion: antiquitie then is with vs. Verily, if our Church was ample for sixe hundred yeares, I make no doubt of our religion: and indeede the largeness which the Prophets foretold was verified of the Apostolicall Church, and by consequent of ours. Let the Scriptures iudge whether we teach the same doctrine, that the Apostles did or no. I would not haue the Doctour to thinke that for a thousand yeares we had no church: for that we alwaies had a Church, I prooued before out of their owne writers. Images were reiectd by many Bishops seauen hundred yeares after Christ: Ministers were likewise married, as I shewed before, for a thousand yeares. And not to name many other points of doctrine, Bellarmine prooueth the seauen Sacraments out of Peter Lombard: is not this goodly doctrine which

Esa. 1. 9.

Lib. de bre. vitæ.



can bring no better authors for it then the master of sentences ? Barnard denieth merits, Bellarmine answereth that he did it of humilitie: *at sancti, humiles esse debent, non mendaces*; Saints must be humble, not liars. In the yeare of our Lord, one thousand, one hundred and seauen, the poore men of Leodium prooued Pope Paschal to be Antichrist: *Hallenus interpretabar* (say they) *ideo vo-* In epistolâ Pas.  
*luisse Petrum per Babilonem, significare Romam, quia tunc temporis Roma confusa erat Idololatria & omni spurcitie, at nunc dolor meus interpretatur, quod Petrus prophetico spiritu dicens, ecclesiam in Babilone collectam pradicis confusionem dissensionis, qua hodie scinditur ecclesia.* I was wont to interpret that Peter by Babylon, would signifie Rome, because Rome at that time was confused with idolatrie and filthinesse, but now my sorrow doth interpret vnto me, that Peter calling the Church gathered together in Babylon, foresaw by the spirit of prophesie the confusion of dissention wherewith the Church at this day is rent in pieces. And in the yeare of our Lord 1240. many preachers in high Germanie did freely preach against the Pope. Crantzius a man who greatly fauoured the Pope, saith thus of them: *Quidam pulsatis campanis & conuocatis baronibus terrarum*, certaine ringing the bells and calling the Barons of the countries, are affirmed to preach publicly, that the Pope was an heretike, his Bishops and Prelates Symonists and heretikes. Bertrame eight hundred yeares after Christ was an enemy vnto Transubstantiation: but you haue purged him to your perpetuall shame, as testifieth your Index *expurgatorius*: the title is, *vs liber Bertrami*, how the booke of Bertrame beeing amended may be tolerated. But let it be graunted that the truth of doctrine was not publicke for many yeares, yet might there be a Church. For at the comming of our Sauour Christ the Pharisees had the gouernement and were blinde guides, yet was there a Church, and a number of chosen people, as Ioseph, Marie, Simon, and Anna. In Elias time when religion was corrupt, the Lord had thousands which neuer bowed their knees to Baal.

But I returne the argument:

Largenes of dominion is a note of the Church:  
 But for many hundred yeares after Christ, our  
 Church had largenes of dominion.

Ergo.

Secondly the Doctour fearing least our Church should flourish and dilate it selfe, affirmeth that the Church is now old, & to make her flourish in her old age is to make her a monster. Verily we acknowledge that shee flourished in her young age, (if these titles of young and old may be attributed to her:) but shall not the Church flourish in her old age, as you speake, M. Doctour? what then is become of largenes of dominion? If largenes of dominion be a note of the true Church, then it shall be alwaies ample and large. Indeede thanks be to God, our Church now is ample, as testifie England, Scotland, Denmarke, Suetia, Saxonie, Helvetia, and other countries, and therefore the Doctour varieth in this point. But that Antichrist shall be revealed, and the Church increase, it is plaine out of the 2. Thess. 2. where Paul prophesieth, that the *Lord shall consume him with the spirit of his mouth.* This to be done we see it daily with our eyes, for by the preaching of the Gospel Antichrist is continually lessened. Moreover in this reason the Doctour affirmeth, that persecution of any moment is not against Papists, but onely in England. The persecution of Papists in England is for treason, as their owne writings testifie. The title of the booke is this, Important cōsiderations which ought to mooue all true Catholikes to acknowledge that the proceedings of her Maiestie since the beginning of her highnes raigne, haue bin both mild and mercifull. The Rhemists are contrarie to this Doctour, for they writing vpon the 20. of the Rev. affirme Catholikes to be persecuted not onely in England, but also in Scotland, Flaunders, and other places: thus well heretikes agree amongst themselves. To be brieve: the Papists are so persecuted, that they are *benè habitati*, well liking as all men know, and haue *affluentiam bonorum*, store of goods. But the Doctour desireth to be told whether against all learned Physitians, and against all Lawyers, one or two of later yeares are to be credited. I answer, if they haue the truth on their sides, they are. Might not Michaiah haue beene posed with this question, who was but one against foure hundred prophets? Did not *Paphnutius* stand vp in the Councell of Nice, and teach that a heauie yoke should not be laid on those which were dedicated to the ministerie. Here was one against that famous Councell. This question might well haue beene demaunded of Eugenius, who would not obey the Councell of Basill. *Aeneas Silvius* writeth thus, *Neque in Concilio dignitas patrum, sed ratio spectanda est*, in a Councell

Councell the dignitie of men is not to be regarded, but reasons. And againe, *Non ergo cuiusvis Episcopi mendacium quamvis dissimili, veritati proponam pauperis presbyteri.* I will not preferre Bishops vntruths, before an Elders truth, though one be rich and the other very poore. What should I speake of Athanasius condemned in the Councell of Millan? Panormitane is plaine, *Plus credendum est vel simplici Laico scripturam proferenti, quam toti simul Concilio.* A lay-man is more to be beleeued, alleading scripture, then a whole Councell. Hierome translated the scriptures according to the Hebrew, whereas before the authoritie of the 70. interpreters was currant: yet saith Siebert, *prevaluit authoritas Hebraica veritatis:* the authoritie of the Hebrew truth preuailed. Hieroms aft was against *inveteratum usum Ecclesie*, the aunient custome of the Church. Whereas he calleth Luther a loose Apostata, and M. Calvin a soare backt priest for Sodomie, I doubt not, but that for such slaunders of these men, good men shall more and more abhorre poperie. And for thy satisfying, Christian Reader, I desire thee to read that which Erasmus hath written concerning Luther: and that which is printed by Beza concerning Calvins life. Sodomie is too common among Papists, as witnesseth Picus Mirandula in his oration to Leo the tenth, in these words, *Sacra ades ac templa lenonibus ac catamytis commissa:* Churches and temples are committed to bards, and boies abused contrarie to nature. With Picus agreeth Mantuan,

Whi ak. 144p.  
cons. Dur.

Ann. 139.

*Sanctus ager scurris, venerabilis aracynadus.*

*seruit honoranda diuini Ganymedisbus ades.*

The Church lands are given to common lesters, the sacred altars allotted to wantons, the temples of Saints to boies provided for filthie lusts. Lastly whereas he saith, that if he should refuse the Catholike Romane religion, his Ancetours would vse such speeches as these; doest thou condemne all our doings? doest thou send vs all to hell? &c. I answer. that God hath not referred vs from his word to our fathers: *Walk not in the precepts of your fathers,* *neither obserue their manners, nor defile your selues with their Idols,* *saith the Lord.* We condemne not our fathers, except they condemned the selues. *Dei iudicia occulta, sed semper iusta,* Gods iudgements are secret, but alwaies iust. If our fathers held the foundation, (as I hope many did) they might be saved. *Ignosci potest simpliciter erranti:* he that erreth of ignorance, sinneth lesse then he to whome

Ersk. 20.

whome knowledge is reuealed. I conclude with Cyprian, *Si solus Christum audiendus*, if onely Christ must be heard, we must not regard what any before vs hath thought meete, but what Christ himselfe hath done: for a man must not follow custome, but Gods truth. And with Prudentius, who answereth Symmachus his obiection, *Nobis sequendi sunt parentes*, we must follow our fathera. *frustra igitur solitis praua observatio inheres*, in vaine dost thou cleaue to custome o wicked obedience.

### The sixth reason: Miracles.

M. Doctour, *Noli illud tam confidenter affirmare, quod socij tui falsum esse docuerunt*: auouch not that so boldly which your fellows haue taught to be false. True miracles say you, were neuer wrought but by them, which were of the true religion: for that they are done onely by the power of God. The Rhemists vpon the 9. of Marke are of another minde: for thus they write; Miracles are wrought sometimes by the name of Iesus, whatsoeuer the man be, when it is for the prooffe of truth, or for the glorie of Gods insomuch that Iulian the Apostata himselfe did driue away deuills with the signe of the crosse, as Gregorie Nazianzen writeth, orat. in Iulian, Theodo. lib. 3. cap. 3. hist. and so heretikes may doe miracles among the heathen. If miracles may be done by heretikes, they are then not alwaies done by those which are of the true religion, except heretikes be of the true religion. Thus your owne men, M. Doctour, driue you to the wall. Socrates in his 7. booke and 17. chap. reporteth a miracle done by Paulus a Novatian Bishop: *Iudæus quidam veteratus Christianam fidem simulans, sepius baptizatus fuit, per quam fallaciam multas pecunias corrasit*: a certaine Iewe beeing an olde deceiuer and counterfeiting Christian religion, was diuers times baptized, by which deceit he gathered much money: in the ende when he should be baptized by Paulus, *Immersa aqua diuina quadam virtute que oculis cerni non poterat subito exhausta est*. all the water by Gods power which could not be seene, suddenly vanished away. Here you see a Novatian bishop did a miracle. And so men if they should credit miracles without true doctrine might be drawne to heresie. Thomas your Angelicall doctour in his first part and 114. quest. art. 4. teacheth, that de-



*mones possunt vera miracula facere ad seducendum*: the deuills may doe true miracles to seduce: and he prooueth it out of Augustine, who writeth that *Magicia artibus suis plerumq; miracula similia illis miraculis qua sunt per dei seruos*: miracles are done by Magicke, euen such as Gods seruants doe. In the same place he answereth the vulgar argument which is this, then they are not effectuell to confirme faith. Read his answer your selfe M. Doctour, at your owne leisure. Where you say miracles are done onely by the power of God: if you speake exactly of miracles, I ioyne with you: for as the same Aquinas teacheth in his 110. quest. that is properly a miracle which is done *præter ordinem totius nature create*, about all power that is created. When God worketh such miracles by false prophets and heretikes, he doth it to trie men, as Moses speaketh in the 13. of Deut. *If there arise among you a prophet, or a dreamer of dreames, and give thee a signe or a wonder, and the signe come to passe, thou shalt not hearken vnto the words of the prophet: for the Lord your God prooueth you, to know whether you love the Lord your God with all your heart or no.* Out of this place it is plaine that God will trie his seruants, sometimes by wonders, and therefore they are not alwaies done to confirme true religion. In the Questions that goe vnder *Iustins* name, the author thus propoundeth the question, *si in talis hæresis*, if heretikes worke wonders, as curing of diseases, casting out of deuills, how commeth it to passe that they should not be confirmed in their errors? he answereth: as God causeth the sunne to shine vpon the good and bad, not to confirme them in their wickednes, but to make a way to his righteous iudgements: so he doth in heretikes that worke wonders. Hence I gather that the Lord doth prepare a way for his will, when false prophets worke any wonders. But I reduce his reason into a syllogisme:

That religion which hath miracles is the true religion:

But the Romane religion hath miracles: *Ergo.*

I denie the proposition, for I haue prooued it false by sundrie testimonies. I will now annexe *Terullian* his speech, who writeth thus; *Adiçient præterea multa de authoritate cuiusque hæretici, illos maxime doctrina sua fidem confirmasse, mortuos suscitasse, debiles re-* D<sup>r</sup> pra.  
*formasse, futura significasse, quasi nec hoc scriptum sit, venturos malos qui virtutes maximas aduent, ad fallaciam muniendam corrupta prædicationis.* Furthermore they will alleadge for the authoritie of Heretikes, that they haue especially confirmed their

apart causa. 1.

Lib. 9.

Iuel. ex Cop.

Eraf. peregr.

Gomarus 16 p.

Lib. 9. cap. 6.

et vult creden.

their doctrine by raising of the dead, by restoring the weak, by foretelling future things: as if it were not written that many should come working wonders to confirme their corrupt preaching. In Gratian I finde this sentence, *Non melius debet credi propter miracula, nam communia sunt & bonis & malis*: men are not the better to be credited for miracles, because they are common to good and bad: many of the auncient miracles we acknowledge. This Doctor numbred some in Tertullians time and in others: but let him shew the Romane faith to be wholly the same as then it was. Miracles might then be needefull to conuert Pagans, and Iewes, amongst whome Christians were dispersed, but the popish miracles are fained things, as testifieth Pabrugenus, *Hec quas non nugari que non miracula fingunt, ut vulgus fallant optasque premia carpant*: what miracles doe they not faine for reward? Lyra writeth thus vpon the 14. of Dan. *Aliquando fit in Ecclesia maxima deceptio populi in miraculis fictis à sacerdotibus, vel eis adhaerentibus, propter lucrum temporale, & talia sunt extirpanda à bonis prelatibus, sicut ista miracula extirpata sunt à Daniele*. Sometime even in the Church the people is shamefully deceived with fained miracles, wrought either by their priests, or by their companions for lucre sake, and good Prelates are to abandon such as Daniel did. These testimonies may suffice any man not being vttered by a Calvinist, as they cal them, but by some of their owne coate. What should I speake of making barren women beare by holy water, and driuing mife out of the countrey by the same. The milke of the Virgin Marie, and the blood of harts are not yet forgotten: the transportation of the virgin Maries house, is monstrous to remember. The author reporteth that *venienti domicilio arbores obvias velut venerabundas inclinasse*: trees did meete it, and bowing downe did worship it. Gregorius Turonensis reporteth, that one in stead of Saints reliques, had *sacculum magnum plenum de radicibus diversarum herbarum, & dentes salpe, & ossa murum, & ungues ursinos*: a great sacke full of rootes, of diuers hearbs, and there were also teeth of moules, and the bones of mife and beares claws. But I take no pleasure in heaping together this trash, and therefore I come to Augustines authorities alleadged by this Doctor. The first is not in the 17. cap. but in the 16. where he saith, that *miracula nos movent*, miracles mooue vs: but he speaketh of Christ miracles, as it is manifest towards the ende of the chap. *homines illius temporis aquam in vinum*



*conuersum viderunt*, the men of these times did see water turned into wine. In the second place he saith, that *ista vincula recte hominem credentem tenent in ecclesia catholica*, these bands doe by right hold a beleueer in the Church, speaking of miracles and other things. I answer first that Augustine speaketh of ancient miracles, for he saith, *tenet me autoritas miraculū inchoata*, authoritie begunne by miracles doth hold me in. Secondly I answer, that Augustine doth preferre truth before miracles: in the same place he confesseth that *veritas est illis omnibus proponenda*, truth is to be preferred before all those things. Now I returne the argument:

They which haue true miracles, are the true Church:

But the Protestants haue true miracles. *Ergo.*

For the prooffe of the assumption, we produce the Apostles miracles, by which that doctrine which we maintaine, was confirmed many hundred yeares agoe. If our doctrine be not contained in the scriptures, let it be disprooued by the same. But because the Doctour saith out of Augustine that he is bound in the Church by the bond of miracles, I would it might please him a little to listen vnto S. Augustine writing thus; *Non dicat ideo verum esse quia illa & illa mirabilia fecit Donatus vel Pontius, &c.* Let no man say it is true because Donatus or Pontius hath done these or these miracles, or because men at the memorie of the dead doe pray and are heard, or because these or these things doe happen there: or because this our brother or that our sister saw such a vision waking, or dreamed such or such a vision sleeping. In in the same cap. Augustine speaketh thus, *quocumq; talia*, such things whatsoever are to be approoued, because they are done in the Catholike Church; yet it is not made knowne by them. Belsce his reports of Luther and Calvin we reiect: and touching our Gospel it is not altogether without miracles in these daies. your Idols are fallen. *quisquis adhuc proaigia, ut credat, inquit*, whosoever seeketh for wonders, that he might beleue, is himselfe a wonder. Take heede therefore M. Doctour, least you make your selfe a miracle, that will not beleue without miracles.

Conspist. fin.  
cap.5.

de Vniuers.  
cap.16.

The world be-  
leuing.

## The 7. reason, visions and the

gift of prophesie.

*Cytheraeus ridiculus chorda qui semper oberrat eadem.* This Do-

four harpeeth alwaies vpon one string : he is not contented with Miracles, but now he commeth to Visions, and confidently affirmeth that visions and the gift of prophesie were neuer found to be but in the true Church : yet Aquinas in his 2. 2. 172. quest. art 6. teacheth, that *propheta demonum aliquando verum predicant*, the deuills prophets sometimes foretell the truth: yea he auoucheth, that *propheta demonum non semper loquuntur ex reuelatione demonum, sed interdum ex inspiratione diuina*: that the deuills prophets did not alwaies speake by reuelation from the deuill, but sometime by inspiration from God : and this he prooueth by Balaam his example, vnto whome the Lord spake, as it is in the 22. of Numb. The Sybilles as the Doctour himselfe confesseth, prophesied for the confirmation of right religion, yet were they Ethnicks, and liued amongst them. Who dare say, that the Church were with the heathen, because of the Sybilles? But I draw this argument into a syllogisme :

They which haue visions, and the gift of prophesie, are the Church :

But the Papists haue visions and the gift of prophesie. *Ergo* Aquinas as you haue heard, M. Doctour, denieth your proposition, and whereas you would prooue the same, because S. Paul, S. Peter, and S. Iohn stand vpon Reuelations, behold now your double follie. First you thus conclude : the Church had visions, therefore it onely hath visions: which is as good as if a man should conclude ; the Church teacheth the Trinitie, *ergo* no heretikes teach the same. Secondly the Church had visions, therefore it shall alwaies haue visions: who will graunt you this consequence? S. Augustine saith, that miracles were *ad ecclesia primordia datanda*, to enlarge the beginnings of the Church: so were visions to last for a time. I returne the argument :

3 booke, de hap.  
cap. 10.

They which haue visions, and the gift of prophesie, are the true Church :

But the Protestants haue visions :

*Ergo* they are the true Church.

The Assumption is prooued by S. Pauls, Saint Peters, and Saint Iohns visions: our doctrine is the same with theirs, Saint Iohn heard a voice from heaven, saying, *Blessed are the dead, for they rest from their labours*: so say we, therefore there is no purgatorie paines for them after this life. The Scriptures teach that the sufferings of Christ

Christ are a perfect and full satisfaction for our sinnes: so say we, and therefore there remaineth not any part of Gods iustice to be satisfied by vs. But let vs see what visions the Papists haue, and what a dangerous thing it is to stand vpon visions. Bellarmine in his 2. booke of purgatorie and 7. chap. alleadgeth a vision out of Beda, to prooue besides hell, purgatorie, and heaven, a fourth place, namely, *pratium florentissimum dilucidissimum*, as it were a most goodly meadow. And in the same booke and 4. chap. he sheweth that Dyonisius the Carthusian, and Michael Baius by visions would prooue, that the soules in purgatorie were not certen of their saluation, which opinion he confuteth. Thus you see out of your owne writers what credit is to be given to visions: by such counterfainting meanes we may prooue any thing. I say therefore with Augustine, *Remoueantur ista vel simenta, mendacium hominum, vel portentosa fallacium spirituum*: Away with these fained things of lying men, or monsters of lying spirits. And now M. Doctour, to argue vpon your owne graunts both of miracles and visions. You say, that the heathen had prophesies to confirme right religion: graunt you then that you haue some few which worke both true miracles and see true visions, it is not to confirme your erroneous doctrine, but to confirme that truth of doctrine which is held in your Church: for all them you are a corrupt Church: yet there are some reliques of true doctrine remaining, and so by sequele of your owne speech these things may come to passe to confirme that true doctrine which is amongst you. Heretikes haue held some true opinions that there heresies might be the better bolstered out. You hold the Trinitie, and some other points of religion: it may be then that if there be any miracles or visions amongst you, it is to confirme the reliques of that truth which remaineth with you. Thus I haue argued vpon your owne wordes and graunt. But for my part I hold with Chrysostome, that *nunc nulla probatio esse potest vera ecclesia*. there can be now no prooffe of the true Church but onely by the Scriptures. He giueth a reason of his speach, *quia, scilicet he, quae propria sunt in veritate, ea haereses habent in schismate, habent ecclesias, habent scripturas animas, habent Episcopos, ceterosque ordines clericorum, habent baptismum, habent Eucharistiam, ceteraque omnia*: because those things which are peculiar to truth, heresies haue in their schisme, they haue Churches, they haue Scriptures, they haue Bishoppes, and other

cleargie orders, they haue baptisme, the Eucharist, and all other things. He proceedeth affirming that the church was in times past knowne by miracles, but now they are either ended or els in greater number with false Christians, yea he auerreth that a man might know by the liues of men, which was the true Church: but now Christians were worse then either hereticks or Ethnicks. If this worke were written by an Arrian, as some say, yet there is no cause to condemne this excellent sentence, prooued by so weighie reasons.

### *The eight reason: Scriptures.*

We haue finished by Gods assistance seuen Reasons, some of which as the Doctour seemeth to graunt are nothing worth without Scripture, and therefore he saith that they teach not any doctrine but such as is deriued out of the holy Bible. If you would abide by this confession, you would not hold so many vnwritten opinions as you doe. For adoration of Images, for the halfe communion, for the Popes not erring, for the lent fast, with other points of Poperie, what scripture is there? It is one of your principles, that *traditiones ecclesie non scripte credenda ac seruanda sunt*, vnwritten traditions are to be beleued and kept. Hence I conclude after this manner:

Conf. Colon.

They which hold opinions by vnwritten traditions, deriue not all their opinions out of the scriptures:

But the Papists hold some opinions by vnwritten traditions. *Ergo.*

But good M. Doctour, are we driuen to denie certaine parts of Gods holy Bible, for the maintaining of our opinions, and are the Manichees our predeceffours? take heede least by auouching vntruths, you doe *vassare conscientiam*, make shipwracke of conscience. If Luther reiected the epist. of S. Iames, what is that to vs? Caietane will haue it to be *minoris auctoritatis quam ceteras*, of lesse authoritie then the other epistles. Eusebius saith, *sciendum est eam esse adulterinam*, we must know that it is a bastard epistle. Euseb. 3. 23. cap. Now I reduce your argument into a syllogisme:

Bell. lib. 1. cap. 27.  
a. booke. 23.

They which refuse bookes of Scripture, frame the bible to their opinions:

But



But the Protestants refuse bookes of Scripture. *Ergo.*

I denie the assumption, which is set downe without any proofes and for the disproofe of the same, I will not content my selfe with a few fathers, but will produce a cloud of witnesses, that the Papiſts may see their proud bragge of fathers. Origen at Eusebius speaketh thus, *Haec ignorandum foret esse veteris testamenti libros sicut Hebraei tradunt viginti duos, qui etiam numerus apud eos est literarum.* We must vnderstand that there are 22. bookes of the old Testament, as the Hebrewes doe teach, which also is the number of letters. Hence I gather, that if the Canonickall bookes answer the hebrew letters, then there are but 22. otherwise there should be more then the letters are. *Melito* numbred the same bookes which we doe, excepting the booke of Wisdome, as witnesseth Eusebius. *4 book 25.* Cyril of Ierusalem in his 4. catechisme exhorteth the Catechumenes to read 22. bookes, but that he reckneth Baruck with Ieremie he reckneth the same which we doe, and directly warneth vs vs *cum Apocryphis nihil habeamus negotij*, that we haue nothing to doe with Apocryphal bookes, for saith he, *multo prudentiores te; & religiosiores fuerint Apostoli, & primi Episcopi veritatis duces, qui nobis eas tradiderunt:* the Apostles and first Bishops were wiser and more religious then thy selfe, they deliuered these scriptures to vs. Leontius in his 2. action of sects, agreeth with these authors saying, that *veteris scripturae libri sunt viginti duo*, there are 22. bookes of the old testament. Innilius reiecteth the Machabees from diuine scripture, *quoniam apud Hebraeos super hac differentia recipiebantur libri Canonici, sicut Hieronymus aliq; testantur;* because with the Iewes the canonickall bookes were receiued with this difference, as Ierome and other writers witness. He reiecteth Iob and some other bookes which are Canonickall by his owne reason, namely because they were of that authoritie with the Iewes. *Amphilochius* differeth not from the aboue named writer, after that he hath set downe the same number which we doe, excepting the booke of Wisdome, which yet it may be but put in for verse, because he reckneth but three of Salomon; after I say he concludeth thus, *hic verissimus diuinitus datarum est scripturarum Canon;* this is the most true Canon of the diuine scriptures. *Ruffinus* in his exposition vpon the Creede, saith that he will describe the Canonickall bookes of the olde testament, which he doth after our order in England, and acknowledgeth that *non Canonice libros legimus.*

Euseb. hist. 4.  
book 24.



*vant in ecclesijs, sed non proferri ad auctoritatem ex his fidei confirman-*  
*dā*: they will haue the books that are not Canonically to be read in  
 Churches, but not to be alledged to confirme a matter of faith. I  
 will not produce the testimonies of Hierome, Epiphanius, Nazi-  
 anzen, Athanasius, and others, because they are obvious to euery  
 one: neither will I conuince the Doctour by his owne writers, as  
 Caietan, Hugo, and Arias Montanus. Iosephus is worthie to be  
 heard, who plainly teacheth, that *duo solum & viginti libri fide digni*  
*esse creduntur*, onely 22. bookes are to be credited. By this cloud of  
 witnesses I hope, Christian Reader, thou maist see the vanitie of  
 Papists, who doe nothing but *crepare patres, patres*, crie the fathers  
 they are on their side. I returne the Argument:

Eucl. lib. 1. h. 1.  
90.

They which adde bookes to diuine scriptures, draw the ho-  
 ly Bible to their fancies:

But the Papists adde whole bookes to diuine scriptures:

*Ergo:*

Where he saith that the Catholikes follow the bible, I will not  
 stand vpon that famous corruption of the Hebrew psalter by an  
 English Papist, to iustifie their vulgar latin text, but come to one  
 place out of which they would gather purgatorie. Where it is said,  
 that a certaine sinne shall not be forgiven neither in this world, nor  
 in the world to come: we expound it by Marke, who saith it shall  
 neuer be forgiven: the Papist saith, Matthew must not be exposi-  
 ded by Marke, because he is shorter: but is he not plainer? How  
 absurd is it to expound these words, [he hath neuer forgienes] to  
 this sense? whereas to expound the words of Matthew by Marke,  
 hath an excellent construction. Thus euery man may see who  
 draw the scriptures to their fancies, whether Papists or Pro-  
 testants.

Math. 23.

Bell. lib. 1. de in-  
focap. 4.

## The 9. reason: Councells.

Whether the Church of God hath euer bin accustomed when  
 any heresie did spring vp therein to gather a Councell of Bishops,  
 Prelates, and other learned men, I will not stand to dispute: If  
 your meaning be, M. Doctour, that nothing is heresie but that  
 which is condemned by a Councell, I vterly renounce your  
 vaine conceit. Let Augustine speake, *Ant vero congregatione synodi*

Lib. 4. cont. duas  
epist. Pelag. in fi-  
ne.

opus erat ut aperta perniciēs damnaretur, quasi nulla heresis aliquando nisi Synodi congregatione damnata sit, cum patius varissima inveniantur propter quas damnandas necessitas talis existeret, multoq; finis atque incomparabiliter plures, quae ubi existerant illic improbari damnariq; meruerunt, atque inde per ceteras terras devotanda innotescere poterunt. Was it necessarie a Councell should be gathered to condemne open mischiefs, as if no heresie had beene condemned without a Councell, whereas very few are found for the condemning of which, there hath bin such necessitie, and there are without comparifon moe which deserued to be condemned, where they did spring vp, that being so condēd they might be made known vnto other countries. Out of this testimonie I gather these two things, first that it may be an heresie, though not condemned by a Councell; secondly I gather, that in Augustines time there were few heresies for the condemning of which Councells were gathered together. To proceede. You say whosoever were condemned by Councells confirmed by the See Apostolicall, were euer deemed and indeede were heretikes. What say you to Cyprian, whom as Augustine reporteth, Stephanus Bishop of Rome, *consulit excommunicandum esse*; deemed to be excommunicated? Eusebius saith, that *scriptis vniuersis conterminis gentibus*, he wrote to all countries that were neare, that he would not communicate with them, because they did rebaptize heretikes. Was Cyprian either an heretike, or of that minde that whatsoeuer the Pope did condemne, was heresie? why did he not then yeild to Stephanus who was Pope? For I thinke you meane by the See Apostolike, the Pope; otherwise you condemne Eugenius, who saide, as Aeneas Sylvius reporteth, that *tantum abest, ut generalibus Concilijs debeat obedire, ut se dicat tunc maxime mereri cum concilij decreta contempnit*; It is, so farre from him that he should obey generall Councells, that he doth then best deserue, when he doth contemne the decrees of the same. But I reduce your Argument into a syllogisme:

They which are condemned by the Councell of Trent are heretikes;

But the Protestants are condēd by the Councell of Trent;  
Ergo they are heretikes.

I denie the proposition: for it is against all reason, that they which are parties, that are partiall, that are accused should be the onely iudges. Augustine saith, *Solus Canonis scriptis ab eo suo esse*

De unico lap.  
cap. 14.

2. book. 4. chap.  
Bellar. lib. 2. de  
con. cap. 5.

De nat. &amp; grat. 6.

in Fal. vna ex.

*recusatione consensum*; I ought to consent onely to the Canonickall scriptures without any refusal. Nicolaus de Clemangijs writeth, that *Ecclesia quandoq; contraria determinat*, the Church doth sometimes determine contraries. Againe, *Tria regula est ecclesia militans & fallit & fallitur*; it is an old rule the Church militant doth deceiue and is deceiued. Gregorie his speech who saith, that he doth reuerence the foure first Councils as the foure Gospels, *de alijs suspicionem in animis hominum relinquit*, leaueth a suspicion in the minds of men of other Councils. Saith the same man, the council of Neocasaria condemned second marriages: this is not confessed by Bellarmine in his treatise of councils, least he should graunt that Councils may erre. But in his first booke of marriage and 17. chap. he writeth, that *Concilium tractat de secundis nuptijs, quae contrahuntur mortua priore uxore*: the Council doth entreat of second marriages, which are made the former wife beeing dead. Hence I thus conclude: That Council which condemneth second marriages, erreth: but this Council condemneth second marriages: *ergo*. And touching your Tridentine conuenticle, why doe not your men stand to the decrees of the same? Arias Montanus reiecteth the bookes from the bodie of the holy bible, which we doe. Catharin teacheth, that a man may be certen of grace: yet these opinions are condemned in your chapter of Trent, if we beleeue Bellarmine. Againe, if your chapter of Trent teacheth rightly of originall sinne, why doth the same Catharin teach, that it is nothing els but Adams actuall transgression, and disobedience. *Noli esse tam iniustus*: be not so vnequall M. Doctour, to binde vs with your council of Trent, when your owne men dissent from the same. Where you say, that we shall vterly vanish away, because we haue no head to gather a generall Council, I acknowledge you to be a false and no true prophet. We see the fall of Babylon daily more and more, and the madnesse of them that seeke to vphold her daily more and more manifest. You say also that we receiue fixe Councils: yet your fellows maruell that we attribute much to the foure first and nothing to the rest: it were good for you to agree amongst your selues before you charge vs with error. Lastly, the libertie of our Gospel is such as Gods word doth teach, *ego*, saith Augustine, *solo eu scripturarum libro*; I haue learned to giue this reuerence and honour onely to the canonickall Scriptures, that no author of them can erre.

Phem. Ad. 35.

19. epist.

## The 10. reason: Fathers.

The Doctour in the beginning of this chap. *projicit ampullos*, casteth out loftie and arrogant words, after this manner. The Catholike Romane religion is most plainly taught by all the ancient Fathers of the first, second, third, fourth, fift, and sixt hundred yeares, and hath beene euer without controuersie taught of the fathers of euery age since vntill this day. This proud bragge I haue disprooued before by many testimonies, and now by Gods helpe, I will make it manifest to boyes. Theophilus Alexandrinus is plaine against traditions: in his 2. paschal sermon he writeth thus; *Demoniaci est spiritus instillatus aliquid extra scripturarum auctoritatem putare diuinum*: it is the instinct of a deuillish spirit to thinke any thing diuine without authoritie of scriptures: what spirits then haue Papiists but deuillish spirits, who fight for their trash of traditions. *Cesarinus* is as plaine, for reading of the Scriptures in his 20. homilie he taketh away the excuse commonly vsed for not reading the same. *Nemo dicat non mihi vacat legere*; Let no man say I am not at leisure to read the Scriptures. *Inanis & inutilis est excusatio ista*; this excuse is vaine and vnprofitable. Marke the Eremitte hath written a booke against those which thinke to be iustified by works: in which booke this notable sentence is extant; *Regnum celorum non est merces operum sed gratia domini fidelibus seruis preparata*; the kingdome of heauen is not the wages of workes, but the grace of God prepared for faithfull seruants. In his booke *de baptismo*, of baptisme, he teacheth the same. *Mandata ipsa non tollunt peccatum hoc enim per solam crucem factum est, sed donata nobis libertatis limites custodimus*; The commandements take not away sinne, for that is done onely by the crosse, but they keepe the lists of the libertie that is giuen vs. *Gelasius* is direct against Transubstantiation: *Sacramenta que sumimus corporis & sanguinis Christi diuina res est, propter quod & per eadem diuina efficiuntur consortes natura, & tamen esse non desinit substantia vel panis vel vini*. The sacraments which we receiue of the bodie and blood of Christ are a diuine thing, therefore by them we are made partakers of the diuine nature, yet for all that ceaseth not the substance of bread and wine to be. *Gelasius* writeth against Eutyches, who affirmed that Christ humane nature was turned into his Godhead: this opinion is thus

*Gel. de doct.  
a. 1. in Christ. ad  
vers. Eutychem  
Nell. fol. 139.*



refuted. As the bread and wine after consecration are changed into the bodie and blood of Christ, so is his humane nature turned into his diuine after ascension. But the bread and wine are not changed in substance. *Ergo*. Thus by your doctrine of Transubstantiation you make the auncient Churches argument worth nothing. I will adioyne the testimonie of Cyril of Ierusalem, because saith Bellarmine (*testimonium huius vel solum sufficere debet*) his testimonie alone ought to suffice. Mistra in his 4. Catechisme, thus he speaketh; *Ne ergo consideres panem nudum, & vinum nudum; corpus enim est & sanguis Christi*: consider not bare bread and wine, for it is the bodie and blood of Christ. *ergo* it is still bread, but not bare bread. Againe in his 3. Catechisme, he is as plaine: *Quemadmodum panis Eucharistia post Spiritus sancti invocationem non amplius est communis panis, sed est corpus Christi: sic & sanctum hoc unguentum, non amplius est unguentum nudum atque commune, postquam iam consecratum est; sed est charisma Christi*: As the bread of the Eucharist after the inuocation of the holy Ghost, is no more common bread, but it is the bodie of Christ, so is this holy oyntment no more bare oyntment, nor common oyntment after it is consecrated, but it is the gracious gift of Christ. Here is no more Transubstantiation in the one then in the other. Likewise in his first Catechisme, he writeth after the same manner; *Quemadmodum enim panis & vinum eucharistia ante sacram invocationem adoranda trinitatis, panis erat, & vinum merum, sic & cibi eiusmodi pompa Sathana suapte natura puri sunt sed invocatione demonum impuri efficiuntur*: euen as the bread and the wine of the Eucharist before the inuocation of the adored Trinitie was bare bread and wine: so such meates Sathans pomps were pure of their owne nature, but by inuocation of the deuills they are become impure. Loe what is become of your Transubstantiation! Augustine condemneth worshippers of pictures, *Novi multos esse sepulchrorum & picturarum adoratores*; I know, saith he, there are many that adore sepulchres and pictures. Bellarmine in his first answers to this place, commeth in with his *fortiasses*, peraduenture: in his last answer he confesseth that he wrote this booke when he was first conuerted. Here then it is manifest that Augustine condemneth worshippers of pictures. Lactantius in his 6. booke, 3. chap. acknowledgeth but two waies, *una sunt via, una; qua in caelum ferat, altera qua ad inferos deprimitur*; there are two waies, one which goeth



eth to heauen, and the other which tendeth to hell. The testimonie which Bellarmine alleadgeth out of him for purgatorie, speaketh of a fire to purge the righteous after the last iudgement, when Popish purgatorie shall haue an ende, as Bellarmine prooueth in his 2. booke and 19. chap. Theophilact condemneth your halfe communion, saying, that *tremendus hic calix cunctis pari conditione est traditus*; this fearefull cuppe is equally giuen to all. The testimonies of fathers in this point are many and pregnant. Paschasius thus expoundeth the words of Christ, *bibite ex hoc omnes, id est tam ministri, quam reliqui credentes*, Drinke ye all of this as well ministers as others. Bellarmine confesseth, that *nusquam* Lib. 1. de miss. cap. 9. *expressè legimus à veteribus oblatum sacrificium sine communione alicuius, vel aliquorum, prater ipsum sacerdotem*; we neuer read expressly, that the sacrifice was offered of auncient men, without the communion of some besides the priest. Loe what friends the fathers are to your priuate Masse! Walfridus Strabo writeth thus; *Fatendum est illam esse legitimam Missam cui intersunt sacerdos, respondens, offerens atque communicans, sicut ipsa conceptio precum euidenti ratione demonstrat*; we must confesse that to be a lawfull Masse at which the priest, the answerer, and the communicant are present; euen as the conceiuing of prayers doth prooue by euident reason. Therefore your priuate Masse is vnlawfull. Vealrichus Bishop of Augusta, wrote in the defence of the marriage of Ministers: Bellarmine prooueth this epistle to be fained: be it so, yet did no Lutherane coyne it. And whereas he will haue but one of this name, it is false. For *Complicatio Chronologica* confesseth there are two, and that *ambo* were *sancti*, both were holy: I will not contend about this matter, it sufficeth that some taught this doctrine. But why doe I labour to shew that the fathers doe not teach all points of Poperie? let their owne *Index expurgatorius* speake, *Quaquam librum istum, v. Bertrami non magni estimamus momenti, itaq; non inuagropere laboraturi sumus, si vel nusquam sit, vel intercidat, utramen tamen in alijs, catholici veteribus plurimos feramus errores, & excusamus, excusamus, & excusamus commisso persape negemus & commodam ijs sensum affingamus dum opponuntur in disputationibus & consuetudinibus cum aduersarijs, non videmus cur non eandem equitatem & diligentem recognitionem inuocemus Bertrami*. Although you make no great account of this *Index*, yet it will, would it were: *Epistolam I. & II. de miss. de booke;*

31. cap.

anno 978.

saith the Papiſt.

booke, namely Bertrams, and therefore we would not greatly care if either it were extant or vtterly lost; and seeing that in other ancient Catholike writers we beare very many errours, and extenuate them, excuse them, and very oftentimes by deuising some prettie shift we denie them and doe faine some commodious sense vnto them when they are opposed against vs in disputations or in conflicts with the aduersaries, we doe not see why Bertrame doth not deserue the same equitie and diligent recognition. This their owne testimonie may suffice to proue that the fathers are not theirs, and that the Papiſts are void of all truth and honestie. What Causæus a French Protestant and Luther haue written touching Dyonisius, I know not, but this I am assured of that this Demus was not S. Pauls scholler. Bellarmine in his 2. booke *de confess. cap. 7.* writeth to this effect, that his booke *est dubius vel suppositicius*, is either doubtfull or fained. The same thing is not denied by the Catechisme of Colon. *Gregorius & Dyonisius*, saith Picus Mirandula, *discordant circa ordines angelorum*; Gregorie and Dyonisius disagree about the order of angels. If Gregorie dissenteth from him, why may not Luther doe so? Who so desireth to read more of this Dyonisius may be referred to Erasmus and Valla. That the Protestants raile at the fathers it must be numbred amongst the Doctours vntruths: but by Protestants this man meaneth the Puritanes forsooth; although this odious name of Puritanes agreeth better to Papiſts, who doe so stand vpon their puritie, because they can keepe all Gods commandements. Yet know not I any so called, that raile at all the fathers. But here it is to be noted euen by his owne confession, that the Protestants defend the fathers against the Puritanes: therefore they raile not at them. Thus M. Doctour you hardly know what you write, you are so egerly carried against the Protestants: somewhat ye would say, but yet know not well how to vtter your minde. We acknowledge the fathers to haue had excellent wits, to haue studied and praied continually; yet doe we not deifie them, neither doe we account their writings canonical scripture, as Augustine speaketh of Cyprian. lib. 2. cont. Cresc. cap. 32. Where you call the Protestants foolish, vnstudied, vnlearned, prophane, and arrogant fellowes, you bewray your vaine spirit: *Vascula inania maximè tinnunt*, the emptiest vessels make the greatest sound. Of your learning we shall speake more hereafter: in the meane time I would haue you to know, that *constat plu-*

pag. 119.

August. h. ref. 38.

*ves Papas adeo illiteratos fuisse, ut Grammaticam penitus ignorarent;* Alphon. l. 1. c. 4.  
 it is certainly knowne that sundrie Popes haue bin so vnlearned,  
 that they neuer vnderstood their Grammar. You say further that  
 Protestants are giuen to lust, ambition, gluttonie, and couetousnes.  
 If for Protestants you had named Papiests it had bin a true saying.  
 For as your owne man Coster confesseth, *Pleriq; Catholicis feris ac  
 belluinis moribus blasphemie causam praebeant infidelibus;* many Catho-  
 likes or Papiests beeing of sauage and beastly manners and behavi-  
 our doe cause Infidels to blaspheme. But more also of this in  
 another place. If the Centuriators and Calvine haue noted some  
 errors in some of the fathers, it is no more then Papiests haue  
 done. The Rhemists renounceeth Augustines exposition vpon  
 the 16. of Matthew. Bellarmine in his first booke *de sancto beat.*  
 and 6. chap. saith that Iustinus, Epiphanius, Ireneus, and Oecume-  
 nius, cannot be defended. Againe Ambrose, Hilarie, and Nissen;  
 are reiected of him, cap. 4. lib. 2. *de rel.* To proceede, he holdeth  
 that Adam was not deceiued; yet *communis patrum sententia id vi-* Lib. 3. de Amis.  
*detur habere, ut Adam fuerit seductus;* the fathers common opinion *grat. cap. 7.*  
 seemeth to be that Adam was seduced. Hierome agreeth not with  
 the fathers concerning the buriall of Adam. Bell. lib. 3. *de amiss.*  
*grat. cap. 12.* Theodoret expoundeth some places of scripture as  
 the Pelagians doe. Bellar. lib. 4. *de amiss. grat. cap. 9.* The fathers  
 before Pelagius did not accurately handle the doctrine of prede-  
 stination. Bellar. lib. 2. *de grat. & lib. arb. c. 11.* Easily, not to be too  
 tedious, cap. 14. *eiusdem lib.* he saith, that *patres cum ad populum  
 verba facerent, ea dicebant quae utiliora videbantur ad excitandos ho-*  
*mines ad bona opera.* The fathers when they did speake to the peo-  
 ple vttered those things which were most profitable to stirre vp  
 the people to good workes. For thy further satisfaction, Christi-  
 an Reader, I desire thee but to read Bellarmines exposition of the  
 Lords praier, and tell me how the fathers doe agree euen in ex-  
 pounding that one praier. Their diuersitie also in expounding this  
 article, *He saith on the right hand of God;* is worthie to be conside-  
 red. Bellar. lib. 3. *de Incarn. cap. 15.* M. Doctour Humfrie his spech  
 of that famous and reuerend Bishop Iewell beeing iniurious to  
 himselfe, is vttered in respect of his great paines, and not to detract  
 from the truth of his challenge, if you can confute his booke ser-  
 vpon it; if you cannot, neuer hereafter bragge of the fathers. For  
 indeede it is no small meanes to confirme the Protestants in their  
 cause,

cause, that his bookes haue not beene answered in so long a time: you crie the fathers, the fathers are on your sides, and yet haue not satisfied M. Jewel his challenge in many yeares. I reduce your argument into a syllogisme:

They which condemne the fathers of errors, hold a false religion:

But the Protestants condemne the fathers of errors. Ergo.

Epist. iij.

To this argument let Augustine answer; *Si diuinarum scripturarum, earum scilicet quae in Ecclesia canonica nominantur perspicua aliquid firmatur auctoritate sine ulla dubitatione credendum est, alijs vero testibus vel testimonijs quibus aliquid credendum esse suadetur, tibi credere vel non credere liceat*; if any thing be confirmed by euident authoritie of those Scriptures which are called Canonically in the Church, we must beleue it without any doubting, but other witnesses or testimonies by which some thing to be beleueed is perswaded, thou maist beleue or not beleue. I might abound with his testimonies, I will adioyne one other. *Neque quorumlibet disputationes quamuis catholicorum & laudatorum hominum velus scripturas habere debemus, ut nobis non liceat, salua honorificentia, qua illis debetur hominibus, aliquid in eorum scriptis improbare aut respondere.*

Epist. iij.

We ought not to account any mens disputations (although catholike and laudable men) as the scriptures, as if it were not lawfull for vs the honour which is due vnto them reserued, to disallow and reiect something in their writings. Picus Mirandula in his Apologie prooueth that, *in dictis sanctorum extra canonem bibliae non est infallibilis veritas*; in the sayings of Saints without the canon of the bible, there is not infallible truth. The Papists themselues refuse the fathers. Pucichius saith, *Mibi non placet Augustini ea de re definitio*, I like not S. Augustines determination of that point, namely originall sinne. Epiphanius is reiected for breaking images by D. Harding. Gyprian is condemned by Duræus, because he teacheth that onely Christ is to be heard. But that we may see all the fathers to be on your side, M. Doctour, produce I pray if you can their testimonies, to prooue that the Pope cannot erre; that he may depose Princes, that he must summon Councells, and that he is about the same, or that the virgin Marie was not conceived in originall sinne. I haue desired to see these points prooued by all the fathers, if you can doe it you shall doe more then your owne men haue done. By these new opinions we may gather, that Po-

Isol. 148.

perie



perie did beginne by degrees, and hath encreased to this height. These doctrines although they concerne the head of your church are so weakely prooued by the fathers, that a man would imagine you doe not hold these things but in scoffing manner: if you doe seriously hold them, prooue them seriously, and not with ridiculous authorities.

## The 11. reason : Triall

of truth.

That it appertaineth to the Church to trie and to discern Spirits, as also to determine and to decide doubts, we confesse, M.D. Trie all things, saith Paul: and S. Iohn commandeth vs to prooue the Spirits. But the question is, whether you are the Church or no? *Quid ergo facturi sumus?* what shall we doe? I answer with Augustine propounding this question, that we must seeke the Church of Christ in his word, *qui veritas est, & optime nouit corpus suum*, who is truth, & best knoweth his bodie. Where you say that we cannot otherwise but receiue the scriptures vpon the catholike Romane churches credit, and also three Creedes and some articles of beleefe, as the holy Ghost to proceede from the Father and the Sonne, and many tearmes, as person, Trinitie, consubstantiall, Sacraments; I will answer these points seuerally. And first I desire to know what reason you haue to make a particular church, (as the Romane church) Catholike. The Romane church, if it were a true church, is but a part of the catholike church. It is Catholike saith Augustine, because it is *per totum*, through the whole world. Cyril in his 18. chap. among many reasons of the name, giueth this, *Quia per vniuersum sit orbem terrarum diffusa*; because it is diffused thorough the whole world. Is it all one to say, I beleue the Catholike Church, and to say, I beleue the Romane church? To leaue this matter, and to come to your speech, that it is not possible to know the Bible which is vsed amongst Christians, to be the true word of God indeede, but vpon the Romane churches credit. First, such idle questions the olde heretikes the Manichees demanded of S. Augustine, to whome S. Augustine answered; *Si queratis à nobis unde nos sciamus Apostolorum esse istas literas, breuiter vobis respondemus, inde nos scire, unde & vos scitis, illas literas esse Manichæi*: If you demand of vs how we know that these be the Apostles writings, we shapen you this short answer; as you know that your writings

1. Thess. 5.  
1. Ioh. 4.

cap. 2. de vnitate

de vnitate. cap. 1.

Lib. 32. cap. 21.  
cont. Faust. Man.



are of the heretike Manichee. Secondly, I would know how you can prooue any church to be the church but by the Scriptures; if you cannot prooue the church but by the Scriptures, then the Authoritie of the church dependeth vpon them, and not *contra*. Thirdly, we receiue not the Scriptures vpon the Romane churches credit, for then we should haue receiued also the bookes which are Apocrypha, as well as the true Canon of the bible: for the Romane church doth receiue them. Fourthly, we receiue the Scriptures from the Scriptures themselves. Many men by the heauenly maiestie of the Scriptures are moued to receiue them before they know which is the true church. Mantuan de pat. l. 3. c. 2. saith thus, *Firmius scripturas ideo credimus, quod dominam inspirationem intra accepimus*; we steadfastly beleuee the scriptures, because we haue receiued an inward inspiration from God. He that will despise the Scriptures, will despise the Church. He that will not beleuee there is a God because the Scriptures teach it, will not beleuee it because the Church teacheth the same. The Scriptures were credited before the Romane church was *ens* or *in rerum natura*. The Apostles beleueed the Gospel of our Sauour Christ, before he wrought any miracle, because it was testified by the scriptures. Ioh. 1. 46. Adam and others beleueed without the church. Our Sauour Christ preached, *Repent and beleuee the Gospel*, which some did without the Church. Eusebius in his third booke and 21. chap. writeth that the Gospels of Thomas and others were reiected, because that *phrases character à consuetudine Apostolica variat, & ipsa sententia & propositum eorum, quæ in illis adferuntur, plurimum à veritate recta doctrina discrepant*; the style doth varie from the Apostolicall manner, and the matter and the intent of those things which are alleadged in them doe much differ from the truth of right doctrine. The consent of Scriptures, the miracles and propheties, with many other arguments, draw a man to credit the same; yea the deadly hatred which the world beareth vnto them, perswadeth not a little. *Sacris Scripturis* (saith Bellarmine) *nihil est notius, nihil certius*; there is nothing more knowne and certaine then the Scriptures. Read Bellarmine your selfe, M. Doctor, that he may satisfie you in this point. But if we beleuee the Scriptures by the Church; doth not the church teach vs to beleuee by the scriptures? how can the church rightly perswade vs to beleuee, but by preaching and producing of scriptures?

Gonarus con.  
Coff.  
Iustin Martyr  
saith, that Christs  
words haue in  
thems feare to  
perswade. in di-  
alogo cum Try.

2<sup>da</sup> resp. de  
ver. Dei.

tures? Ergo the scriptures are of much more force, then the bare name of a church. For *propter quod unumquodq; tale est illud magis tale*; if the church induceth vs to belecue, then the scriptures doe much more, because the church doth it by the scriptures. The church is an excellent meanes ordained of God to bring men to beleefe, neither doe we contemne the authoritie thereof. The Samaritans beleueed by the testimonie of a woman, but afterward they beleueed because of Christ himselfe: so the Church may bring one to beleue, but afterward to beleue for the word it selfe. The testimonie of Augustine is fraudulently alleadged by you: his word is *commoveret*, for he saith; As there were many things which held him in the faith, so if he were an infidel, he would not beleue the Gospel, vnlesse the authoritie of the church with other things did moue him. ergo not onely the church: and he speaketh, if he were an infidell, as the wordes going before doe plainly manifest; *Si inuenies aliquem*, if thou shouldest finde any which yet doth not beleue the Gospel: what wouldest thou doe, saying to thee I doe not beleue? then immediatly followeth your sentence, I would not beleue vnlesse, &c. Nicholaus Clenagis is worthie to be heard concerning this testimonie of Augustine, *Mirum sane prima specie factu videtur*, at the first sight it is maruell that he should preferre the authoritie of the church, being a stranger in the earth, before the authoritie of the Gospel, seeing the Church may be deceiued in many things, and the Gospel cannot. Afterward he giueth the reason of Augustines speech; because the Manichees did reiect Scriptures at their pleasures. To stand yet somewhat longer in this testimonie: Augustine was moued to beleue by Ambrose: is Ambrose his authoritie therefore equall to the scriptures? God forbid: whosoever listeth to read the 5. chap. of the 6. booke of his Confessions, shall finde that he did beleue the Scriptures for themselues. In his 14. chap. of the booke cited by the Doctor, he writeth thus; *Quid putas faciendum, nisi ut eos relinquamus, qui nos inuitant certa cognoscere, & postea imperant ut incerta credamus, & eos sequamur qui nos inuitant prius credere, quod nondum valemus intueri, ut ipsa fide valentiores facti, quod credimus intelligere mereamur, non iam hominibus sed ipso Deo intrinsecus mentem nostram firmante, atque illuminante?* what haue we to doe but to forsake them, that inuite vs to know certaine things, and afterwards command vs to beleue vncertaine things, and to follow the which

104.40

Disq. Super Cog.  
con.

Con. lib. 1. c. 14.

invite vs, first to beleue that which yet we are not able to behold, that beeing made stronger through faith, we may attaine to vnderstand that we beleue now, not men, but God himselfe, confirming and lightning our minde inwardly. The spirit of God therefore must cause vs to beleue, otherwise we shall wauer and stagger. To conclude this point, many borne in heresie and schisme haue bin moued by heretikes to beleue the Scriptures, is heresie therefore equal to the scriptures: nothing lesse. The three Creedes we receiue, because the doctrine is contained in the scriptures: but you doe not receiue Athanasius his Creede, for he maketh but two places, *vitam eternam, & ignem eternum. Omnes homines resurgent cum corporibus suis, & redditori sunt de factis proprijs rationem, & qui bene egerunt ibunt in vitam eternam, qui vero male in ignem eternum.* All men shall rise with their owne bodies, and shall giue an account of their deedes, and they which haue done well, shall goe into life euerlasting, & they which haue done euill, into euerlasting fire. You teach that Infants vn baptized shall be in a brimme of hell, and not in the fire of hell. Thus if you had bin wise, M. Doctor, you would haue bin silent concerning these Creeds. If I should shew your contrarieties to the Apostles creed, I should be ouerlong. That the holy Ghost doth proceede from the Father and the Sonne, Bellarmine proueth plentifully out of the Scriptures. What an ignorant Doctor is this, that cannot see this myserie proued in holy Scripture? Touching the tearmes, as person, Trinitie, consubstantiall, Sacraments, what if they be not in Scriptures? the heavenly doctrine signified by the words is contained in scriptures. If these wordes were necessarie to saluation, then men were damned before they were inuented, which I thinke the Doctor will not grant: for many beleued the things, although the names were not extant. Augustine calleth the bookes of Tobie, and other, Canonically, because they were read to edification: for I hope you will not oppose his authoritie to so many Fathers, as I haue before produced. In the place by you cited, he will haue those bookes which are receiued of all Churches, preferred before those which some Churches receiue not: hence it is manifest, that he maketh not all of equall authoritie. Elsewhere he will haue the bookes of Machabees read, so it be *non inuisitor & sobrie*, not vnprofitably and soberly. Why doth he giue this caution to these bookes, if they were of like authoritie? And in his booke *de pred.*

*Sanct.*

Lib. 2. de Christ.  
cap. 22.

Lib. 2. con.  
gaud. cap. 23.

*Sant.* c. 24. he confesseth when he did produce a testimonie out of the booke of Wisdome, that the brethren did reiect it, & there he contendeth not much for it. If it had bin Canonically, he should not haue so remissely pleaded for it. Thus it appeareth why he calleth these books canonical. Where you say that no heretike can charge the Church with adding or diminishing one iot from the Scriptures; we must admire Gods providence and his loue towards his church: he preferueth the Scriptures though men would take the out of the world. But if you meane that the church of Rome hath not altered the holy Scriptures, you must know that the Papists hold the Hebrew and the Greeke text to be corrupt, and haue established a Latin translation, differing farre from the Hebrew and Greeke: and is not this to alter the scriptures? If I should shew the corruptions of that translation, I should be very tedious. I will name one: in the 1. of the Hebr. it is said, *Christ hath purged our sinnes by himselfe*: these wordes [*by himselfe*] are cleane stricken out of their Rhemists translation: what an intollerable corruption is this? But I will conclude the matter in a syllogisme:

They which establish a corrupt translation, alter the scriptures, or at least a iot of the same:

But the Papists establish a corrupt translation: *Ergo* they alter the scriptures. And indeede I cannot sufficiently wonder at them who establish their Latine translation *eo nomine*, because it is Hieroms, and yet will not allow his translations of the Psalmes: what dealing with the Scriptures is this? he hath corrected that translation of the Psalmes which they vse, and yet they haue defied it. You further demand, why we should trust the Church of Rome rather in this then in other things? I answer, first that (as I haue prooued) we trust not the Church of Rome but the scriptures themselves: secondly it is a ridiculous consequent, We beleue the church of Rome in this point, *ergo* we must doe so in all other. To make your follie manifest vnto you selfe, M. D. you beleue the church of England in some points, will you doe so in all? I would it were so. That we haue had nothing to doe with the Bible for a thousand yeares, and that we haue robbed the Church of many bookes, are detestable vntruths. But I pray you, Syr, were not the scriptures preferred in the Greeke church as well as in the Romish church? did not the Jewes keepe the scriptures? and yet (to vse your phrase) our Saviour wrested the out of their hands, not as iust, but as vniust possessours.



fellowes of them. The Pharisees might haue vsed the same speech to our Sauour Christ, that the Doctor doth to vs. He hath three other questions in this chapter. The first is, how we relying onely vpon scripture, can shew certainly which bookes be scripture, and which not? This question I haue at large answered in this chapter, and therefore I will not repeat my answer. Secondly he would know of the vnlearned Protestant, how he knoweth the translations to be true? I answer, that it is not necessarie to know euery thing to be truly translated. The spirit of God speaking in the scriptures, certifieth the conscience of the vnlearned, that the scriptures in the English tongue are the scriptures. The third question is, why we beleue our owne iudgements rather then Luthers or Calvins? I answer, we beleue their iudgements that bring best proofes out of Scriptures. But M. Doctor, because you haue posed vs with so many questions, now I will pose you with one likewise. Why doe you receiue your latin translation, rather vpon this Popes authoritie, then vpon that Popes authoritie? Pope Sixtus saith, before the Vatican edition their vulgar latin translation was *schismatis occasio*, the occasion of heresie. Now Pope Clements edition is approoued, farre differing from Sixtus edition. What certaintie then haue Papists, who will take the scriptures now vpon this, now vpon that Popes warrant? But I reduce your argument into a syllogisme:

Read M. Iacob.

They which haue no certaine triall of truth, are not the Church:

But the Protestants haue no certaine triall. *Ergo.*

I denie the assumption, for we haue the scriptures which are the infallible rule of truth. Our Sauour Christ vanquished the deuill by the scriptures. The Bereans tried the Apostles doctrine by the scriptures: and may not we so doe? S. Augustine writeth thus: *Si a controuersia iudicem requirit, this controuersie requireth a iudge: who shall be iudge? he answereth, Christ; Iudices Christus, let Christ be iudge. He doth name neither Pope, nor Romish church. For, as he saith in another place, Scriptura est eminentissima auctoritas, the scriptures are of a most soueraigne and pcelesse authoritie. Optatus disputing whether the baptized are to be rebaptized, is worthie to be heard; Quarendi sunt (saith he) aliqui huius controuersie indices; si Christiani de vtraque parte dari non possunt, quia suauis veritas impeditur, de foris quarendus est index: si l'agamus,*

Lib. 3. de ciuitate  
cap. 18.

de Chris. Iacob.

L. 1. c. 5.



*non potest nosse Christiana secreta, si Iudaeus, inimicus est Christiani baptismatis, ergo in terris hac de re nullum poteris reperiri indicium, de eo de quaerendus, sed ut quid pulsamus ad caelum cum habemus hic in Evangelio testamentum? inquam, quia hoc loco recte possunt terranae castibus comparari.* Some iudges for this controuersie are to be sought for: if Christians, they cannot be had on both sides, because by part-taking the truth is hindred: we must seek abroad for a iudge; if he be a Pagan, he knoweth not Christian secrets; if a Iewe, he is an enemy to Christian baptism: in earth there can be found no iudgement: a iudge from heauen must be required. But why doe we knocke at heauen, when we haue in the Gospel a testament? because in this place, earthly things may be fitly cōpared to heavenly things. I maruell, M. Doctor, that your vantage vpon all the Fathers, light not vpon this Father, who is, as you call them, a plaine Calvinist. But I returne your argument:

They which haue no certaine triall of the truth, are not the Church:

But the Papists haue no certaine triall of the truth. *Ergo.*

The assumption is manifest, because they relie vpon Popes that may erre. Marellinus sacrificed to idols, Liberius was an Arrian. And more then this, some Iudas might creepe into the office, as your Rhemists confesse. Some Popes they will not appeale to Councells, as it is manifest by the Councell of Basil And M. Doctor, in a word, what certaintie haue you, or can you haue, if there happen to be a schisme amongst the Popes? The 2. schisme continued 40. yeares, as it is recorded in *Fascic. Temp.* and vntill Martin the 5. it was not manifest who was Pope. You blaspheme the Scriptures; Turrian calleth them a Delphian sword made for want. The Censure of Colen saith, that it is *velut nasus carens*, a nose of waxe. O Antichristian Prelates, the Lord rebuke you for these your blasphemies against his holy Bible! What triall of truth you haue, I hope I haue made plaine to your owne conscience, M. Doctor. In the ende of this chapter you call vs *boat-swanes*, admitting no iudge, and say we haue no meanes to rest vntill we end in Atheisme. That this name of boat-swanes may returne vpon your head, I pray you consider how M. Harding pleadeth for your Pope to be head of the church, because the Prophet Hose prophesieth that the children of Israel and Iudah shall haue one head. Out vpon you, Antichristian heretikes, that euer you should  
thus

thus abuse the holy Bible, touching Atheisme, whence did Machiavell spring? Caius constantly avoucheth Italie to be the very fountaine of Atheists. I conclude this reason with the saying of Picus Mirandula, *Magna profecto insania est Evangelio non credere, cuius veritatem sanguis martyrum clamat, Apostolica resonant voces, prodigia probant, ratio confirmat, mundus testatur, elementa loquuntur, Demones consensunt: sed longe maior insania, si de Evangelij veritate non dubitas, vivere tamen, quasi de eius falsitate non dubitares.* It is exceeding madnesse not to credit the Gospel, the truth whereof the blood of Martyrs doth crye, the Apostolicall words doe sound, miracles do proove, reason doth confirme, the world doeth witness, the elements doe utter, the devils confesse: but it is farre greater folly if thou doubtst not of the truth of the Gospell, so to live as if thou madest no question but it were false.

### *The twelfth reason: the vse and*

*customs of the Church.*

*De fece hauris*, you drawe of your dregges M. Doctor, when you will beate vs downe with the bare club of custome. Custome in civill affaires may prevaile much, but in divinity it is not worth a rush, except it be ioyned with trueth. Prudentius answereth Symmachus making this defence, *Suus cuiq; mos, suus cuiq; ritus est*, Every one hath his manner and rite.

*Quid mihi in ritus solitos, Romane senator, obiectas? cum scita patrum, populiq; frequenter in tabulis placiti sententia flexa novarit:*

*Nunc etiam quoties solitis decedere prodest, prateritisq; habitus cultu damnare recentis?*

Why dost thou object unto me Custome? when a diuers opinion hath changed the decrees of Fathers and people: now also how often doeth it aniale to depart from custome, and by a newe manner to condemne the olde habits? *Morosa moris retentio res est aequè turbulenta ac novitas*, A wayward retaining of a Custome, is as turbulent a thing as noveltie. Balsamon vpon Photius saith that *equitate exigente mutamus consuetudinem*, when equitie requireth it, we change custome. And againe, *Vidi non scriptam consuetudinem fuisse informatam*, I have seene an unwritten custome to have beene infringed:

infringed. But saith the Doctor, the use and custome of the church hath beene alwaies an infallible rule to direct and order things by. First the Doctor beggeth that which is a question, taking the Romish Church to be the true Church. We denie it: prooue it before you plead custome. Secondly the Church in times past did giue the Eucharist vnto Infants; was this an infallible rule, M. Doctor, to giue the Sacrament of the bodie and blood of Christ vnto children? if you denie that the Church did so, you may be confounded with infinite testimonies of authors. Augustine in his first booke *de peccato mort. cap. 20.* is plaine, vpon which place Erasmus hath made this marginall note, *Nunc parvulis non datur Eucharistia*, now the Eucharist is not giuen to little ones. Innocentius Pope of Rome, as the same father testifieth, *Definit parvulos nisi manducaverint carnem filij hominis, vitam prorsus habere non posse*; that Infants cannot haue eternall life except they eate the flesh of the sonne of man. I could produce your owne men, who acknowledge that the Church did use to giue the Sacrament to Infants. By which I conclude, that the Church is not an infallible rule to direct vnto truth. The Apostle Paul doth not onely fight with custome, but useth many other arguments and that in indifferent matters, as your Rhemists write, therefore you abuse the place to establish a custome, to confirme matters of moment, when the Apostle entreateth of indifferencie. Secondly I would you could truly say that you are the Church, as Paul did: you are departed from the Apostolicall Church. But heare what Theophylact writeth vpon that place; *Ad verecundiam Auditores hac dicta compellunt, ne quid prater Apostolorum consuetudinem faciant*; these sayings drive the auditors to shame, that they should not doe any thing besides the Apostles custome. Bring vs therefore the Apostles practise, and you shall cause vs to yeild to it. But that which he cannot obtaine by Paul, he would prooue by Augustine, who auoucheth that it is strange madnesse to dispute of that which the vniuersall Church practiseth. Secondly he prooueth that Infants are borne in sinne, because the Church doth baptize them. To the first testimony I answer, that Aug. speaketh of ceremonies, as whether a man must fast before the communion or no; & such like. Secondly I answer, that Papists must prooue their ceremonies to be used of the whole Church, as also that they be the Church. The originall of their ceremonie is set down in their writers, as in *Buech.*

*Lib. 1. cap. 2. cont. Julian.*

& others. To the second argumēt I answer that we haue infallible testimonies out of scripture to proue that infants are borne in sin, besides the custome of the church which baptizeth them. And now because you haue obiected a place out of the 5. part of the 18. Epistle, heare what he the same S. Augustine writeth in the first part. I would haue you (saith he) to know that the Lord hath made vs subiect to a light yoke, and that he hath ioyned together the societie of the new people with Sacraments, in number the fewest, in obseruation the easiest, in signification most excellent, such as is Baptisme consecrated in the name of the trinitie, and the Communion of his bodie and blood, and if any other be contained in the Canonickall Scriptures. If S. Augustine had knowne your feauen Sacraments, he would neuer haue come in with *Si quid aliud*, if any other. Immediately after he will haue such ceremonies in the Viuerfall Church, as are instituted by the Apostles, or by generall Councils: are all yours such? The ceremonies of particular Churches are variable, as Augustine himselfe confesseth. In his hundreth and nineteenth epistle and 19. part, he would haue these particular burthens cut off, complaining that the estate of the Iews is more tollerable, beeing subiect to ceremonies of God, then of Christians subiect to humane præsumpcions. If it was thus in Augustines time, what is it now? To reduce your argument into a syllogisme, thus you dispute:

They which may plead Custome haue the truth,

But the Papiſts may plead custome.

*Ergo*: They haue the truth.

*cap. 12.*

I denie the proposition, and saie with Hildebarte, that it is *Peruincacia, consuetudinem præferre veritati*, Obstinacie it is to preferre custome before the truth. This he prooueth by many testimonies out of Augustine and Cyprian, which for breuitie I wil omit. That we haue taken away the sacrifice of the Church it is senselesse vntruth, for that sacrifice which Gods word approoueth we embrace from our hearts. But we are charged with great malepertnes for altering the masse, placing in stead thereof chapters, psalmes ill translated; and ballads called Geneua psalmes, with railing seruôs. If we had placed their golden legende of lies, it may be we should haue heard nothing, the Psalmes are Dauids psalmes, and if there be any imperfections in our translations, there are moe in theirs, our sermons are not railing, except that be railing which disgra-

ceith

ceth error. Erasmus complaineth of Papists, that *Quarumlibet somnia, inu muliercularum deliramenta leguntur inter diuinas Scripturas*, Every fooles dreames, yea very mad womens doting fancies are read with holy Scriptures. Yet we are malepert, because we read and sing Dauids Psalmes. Their Popes may adde to the masse what they will, and we may not alter any thing without faulnes. Your masse hath beene by little and little increased, as Walfridus Strabo evidently sheweth, and yet you boldly say it hath continued through all generations. The Apostles did consecrate onely adioyning praier to the same. Bellar. lib. 4. cap. 13. de Eucharist. which he prooueth out of Gregorie. But in his second booke *de Missa* and 19. chap. it is wonderfull to see howe he would elude this testimonie, and saith plainly that some denie it, yet afterwards he recalleth himselfe. It sufficeth to haue shewed, that their seruice hath not, as this Doctour dreameth, continued through all generations. In the Miletan Councel there is a decree that no praier be made in the Church, but such as are approoued in a Synode, *Ne forsè aliquid sit compositum contra fidem*, least there be any thing composed against the faith. Ergo, there was not one vniforme order in praier, the diuersitie of Liturgies, as Basil, Chrysostome, and others doe shewe likewise, what varietie hath beene in the Church concerning the seruice thereof? Nay the very Church of Rome at this day doeth not compell all to obserue the Canon of the Roman masse as necessarie, as I can prooue by their owne writers. Micrologus saith, that one Scholasticus did compose the Canon of the masse, in his 13. chapter he reciteth superfluities in the Canon thereof, and findeth faulte with the mention of the birth of Christ in it, seeing we should *Anunciare illius mortem*, shewe his death. Now M. Doctour, goe and accuse Micrologus of malepertnes. To conclude this point of custome, what say you M. Doctour to the feast of the conception of the virgin Marie which is celebrated in your Church, as though shee was not conceived in sin, is this infallibly to direct vnto trueth? your owne conscience telleth you the contrarie: how many testimonies might I produce to prooue her conception in sinne? and yet a feast is kept to the contrarie.

Read Fulbertus of varietie of orders, in his epistle to 3. lib.

Can. 11.

cap. 12.

### The 13. reason: Doctrine.

The Doctor in this chapter giueth the Papists no small blowe,



who teach that the sincere preaching of the word of God is no note of the Church. Here he will needes haue that Church whose doctrine tendeth to mortification and holinesse of life to be the true Church, and contrariwise that congregation which teacheth the contrary to be a false Church. Hence I gather that true doctrine is a note to discern the Church: for if that be the true Church which teacheth holy doctrine; then holy doctrine is onely in the church, for if it be not inseperable from the same it cannot marke and chalke the Church. Now by holy doctrine, Christian reader, I meane not that which may haue a shew of holinesse in the opinion of men, but that which gods word alloweth. The Pharisee may fast and make great shew of pietie. The Montanists had three lents in the yeare: the false Apostles did teach doctrine which had a shewe of wisdom, in voluntarie worship and humblenes of mind, and in not sparing the bodie: out of which we gather that pretended pietie and holines must not be made a note to discern a Church, but such holines of doctrine as Gods word doth allow, for indeed that onely is holy, and all other doctrine is prophane, whatsoeuer shew it may haue with men. The Doctor to prooue his opinion saith, that the church is called holy, because it professeth and teacheth nothing but that which is holy. Who would thinke that a Doctor could be ignorant in his creed? The church is called holy because it is washed in the blood of Christ, and sanctified by his spirit. The Apostle sheweth that the Church hath no wrinkle. Eph. 5. 27. which is as much as if he had called it holy. That this is so, it is plain, because the triumphant church is holy, & yet teacheth no doctrine: & this triumphant church is vnderstood in the creed as well as the militant; witnes the Papists themselues who teach also that it is called holy because it is consecrate to God. But graunt him that the Church is therefore called holy, because it teacheth holy doctrine; doeth the Church of Rome teach such doctrine? let vs see whether it be so or no: here he will not compare liues, and yet he saith that Catholikes liue like Saints. What Saints Catholikes are I haue shewed before; to omit this then, & to come to his grounds. He prooueth their holinesse of doctrine, because Priests may not marrie. This is so farre from being holy doctrine, that it is deuillish doctrine, as I will make plaine, to your conscience M. Doctor. The Apostles were married, for *Petrus & Philippus liberis procreandis operam dederunt*; Peter and Philip did beget children. Philemon,

Coloss. 2. 15.

Galos. 3. 27.

if we beleene Bellarmine was a Bishop, and he had his wife Apphia, as Chrysostome witnesseth. The Councell of Ancyra, can. 10. decreeth after this manner: *Diaconi quicumq; cum ordinantur, &c.* Deacons whatsoeuer they be, if in their ordinatiō they protest that they cānot containe, if they marrie after, let the remaine in the ministerie: *ergo* marriage is not a prophaning of orders. If this Councell will not suffice, Irenæus I hope will, who auoucheth that a Deacon had *speciosam uxorem*, a beutifull wife. Aneas Syluius writeth thus. *Id quod de uxore dicitur nihil pendō, cum non solum qui uxorem habuit, sed uxorem adhuc habens queat assumi.* That which is objected concerning a wife I regard not, seeing not onely he which had, but also he which hath one may be Pope, I let passe the historie of Paphnutius, mentioned by Socrates and others.

Lib. 1. de C. 27.

Lib. 1. cap. 9.  
Lib. 1. de gest.  
con. Basil.

Tempore cap.  
14. l. 6.

Basilus was *Ecclēsia Ancyranæ Presbyter*, & Eupsychius *Cappadocia*: Basil was priest of Ancyra and Eupsychius of Cappadocia, they ended their liues in Martyrdome, and yet Eupsychius had lately taken a wife, & was but euen as a Bridegrome, Chæzemon a Bishoppe fledde in persecutiō with his wife. Socrates writeth that many bishops, *Dum Episcopatum gerunt etiam liberos ex uxore legitimæ procreant*, whiles they are Bishops doe beget children of their lawfull wiues. Spiridion was a Bishop, and had a daughter Irene: But heare what Bellarmine writeth: he prooueth that single life is not annexed vnto orders by diuine right, and therefore saith that *Si liceat Sacerdotibus in re diuino habere uxores, quas ante ordinationem duxerant, cur queso etiam non licissat, etiam post ordinationem ducere.* If Priests by Gods word might retaine their wiues, which they had before ordination, why I pray you was it not lawefull to marrie after ordination also. Nowe I haue prooued that Priests did retaine their wiues which they had before ordination: *ergo*.

Euseb. lib. 6. cap.  
4. l. 5. 21.

De cōll. sacer.

But M. Doctor if it be so holy doctrine to denie Priests lawfull marriage, then what shall we say of Popes who giue dispensatiō in this point? you knowe what your men write, the Pope dispenseth against the Apostle, is not this good diuinitie, to teach, that the Pope may dispense against holy doctrine? but you like the Donatists, as it seemeth, hold that *Quod uolumus sanctum est*, that which we will is holy. Your Inkehorne tearmes in which you flourish after this maner, that the Protestants wining & rewinning,

Serm. 33 in Cant.

tricke and trimme vp themselves to please the eies of their sweete hearts with their starched ruffles, fine monfaches, trimme tuscabonians, may be doubled vpon your selues, who vse all these with many moe vanities, as curling the haire, to please your Concubines and harlots. *Inde est* (saith Bernard) *quem quotidie vides meretricius nitor, lustrionicus habitus, regius apparatus, inde aurum in franis, in sellis, in calcaribus*: Thence is it as thou maiest daily see, that they be trimmed like whoores, attyred like plaiers, serued like Princess: thence is it that they were gold in their bridles, saddles, & spurs. This hath no Lutheran vttered but deuote Bernard himselfe concerning the Romish manners, and that you may know the fruits of this your doctrine; heare what Aeneas Syluius saith, in the place before quoted, *Plures saluarentur in sacerdotio conuicto, qui nunc in sterili Presbyterio damnantur*: Many might be saued in married Priesthood, which now are condemned in barren Priesthood. Pannormitan also saith, that *ex lege continentis*, by the lawe of continencie Priests are defiled with vnlawfull copulation; but because I desire breuities, I referre you to Gildas, the title of his booke is *Aetis inuicilis in Ecclesiasticum ordinem*: a sharpe inuectiue against the Ecclesiasticall order.

Thus M. Doctour, it had bin good for you to haue concealed this prophane doctrine of your impure priesthood. You say further, that the Romane religion teacheth restitution of goods wrongfully gotten; so doe we teach and say with Augustine, *Non remittitur peccatum nisi restituatur ablatum*; the sinne is not forgiven without restitution: and therefore you slander vs most detestably, saying that we leaue all at large to our followers. To proceede, the catholike Romane religion teacheth obseruation of vovs and promises; so doe we, of lawfull vovs and promises, but otherwise we say, *in turpi voto muta decretum, in malis promissis rescinde fidem*, in a filthie vow change thy purpose, in wicked promises disanull thy faith. So doth Aquinas teach in his 2. 2. 88. quest. art. 10. in these words: *Potest contingere*. It may happen, that a vow be simply euill, or vnprofitable, or a hindrance of a greater good, and then it may be changed. But you like filthie heretikes hold, that it is a greater euill to marrie after a vow, then to commit fornication: Bellar. lib. 2. de Mo. cap. 34. and your Rhemists hold that it is the worst fornication. *Turpis*, saith Hofius, *Philippo videtur hac oratio*; *Catholicis autem honestissima*, these words vnto Phi-

2. Cor. 7.

Rom. 4. 2.

lip Melancthon seeme shamefull, but vnto the Catholikes they  
 seeme most honest: what words will some say? namely these, that  
 it is better for vowed persons to commit fornication, or to haue a  
 concubine, then to marrie. For your credit sake hereafter M. Do-  
 ctor, neuer come in with your doctrine of vowes: I hope men by  
 considering it will abhorre Poperie. But we are not yet come to  
 an ende of this their doctrine. The catholike Romane religion  
 teacheth abstinence and fasting, which mortifieth our bodies and  
 enricheth our countrey: so doe we, and doe abstaine not onely  
 from flesh but from fish when we fast, and from wine with all o-  
 ther delicates: and for the enriching of our countrey, there are  
 lawes made to prohibit the eating of flesh on certaine daies and at  
 certaine times. But we differ from the Papists in these points: first  
 they teach, that religious fasting consisteth in choice of meates, as  
 abstinence from flesh, cheefe, egges; but we teach, that it consist-  
 eth in abstinence from all kind of meates. It is well knowne that  
 Popish fasting is feasting, and many had rather be fed with wine,  
 and spices, and delicates, then with flesh. Secondly we teach, that  
 we must fast to humble our selues, to tame the flesh, and for other  
 respects; but they teach that they fast to merit and to deserue at  
 Gods hands: nowe Christian Reader iudge which side holdeth  
 most truely and soundly concerning fasting. Some Papists write  
 that we must abstaine from flesh and eate fish, because God cur-  
 sed not the waters: is not this to make flesh an vncleane thing? and  
 so by consequent they resemble the old heretickes which condē-  
 ned the creatures as vncleane. The auntient Christians when they  
 fasted, had but one meale a day, and that at night: our Papists haue  
 two, a dinner and a supper: but M. Doctor whether is this to fast Bell, de Ieu.  
 or no? to gorge your selues with eating fish and drinking wine  
 in bowles. Wine inflameth concupiscence as well as flesh. The  
 auntient Church did not restraine fasting to certaine meates,  
 as you may see in Tertullian his booke, *aduersus Psychicos*. Take  
 heed therefore least you take part with Montanus in restraining  
 to certain meates & times. Spiridion did sell flesh in lent to be eatē,  
 because to the cleane all things are cleane. Out of this historie  
 marke these things. First, that to fast is *sine omni cibo permanere*, to  
 be without all meate: Secondly the guest did refuse flesh because  
 he was a Christian. Spiridion saith therefore he ought to eate. What  
 can be more direct against Popish fasting? The Papists say men  
 are



Euseb. l. 5. c. 3.

Possid. in vita  
August. cap. 21.

So lib. 1. cap. 31.

Who raise rents  
in England like  
vnto Papists? yea  
it may be pro-  
ued by examples  
that there be ite,  
as the Catholikes  
as hard dealers  
as any other.

Euseb. de Ma. c. 14.

are no Christians if they eat flesh in Lent: *Spiridon* saith, because they are Christians, therefore they ought to eat flesh. Alcibiades liuing sparingly was admonished by God that he should vse all creatures. Augustine had alwaies wine, because euery creature is sanctified by the word and praier. By the same reason flesh is sanctified as well as wine. A Christian may say with Augustine, *Non ego immunditiam obsonij timeo, sed immunditiam cupiditatis*; I feare not the impuritie of the creature, but the impuritie of my appetite. Take heede also least you take part with Eustathius in this point, as you doe in marriage. For he did eschew the companie of a Priest that had a wife, and taught that men must abstaine from meates. I will not speake of your doctrine of meriting by fasting, onely this I say, that if Popish fasting be right fasting, many can be content to enioy no other feasting. To haue most dainie cates, fish and wine, pleaseth the mouthes of many men as well as flesh. To leaue this and to come to other points. The Catholik Romane religion, saith the Doctour, forbiddeth Landlords to raise their rents, except vrgent occasion drine them so to doe. And we teach, that oppression is *peccatum clamans, non amans*, a crying and not a louing sinne: and therefore it is false which you say, that we teach the Landlord to doe what he list with his owne: the landlord must doe as he would men should doe vnto him; he must deal with his tennants as considering himselfe to be a tennant. The same Catholike Romane religion teacheth marriage to be indissoluble; so doe we, excepting the case of adulterie: and your doctrine causeth many to fall into that foule sinne; for the offending person knowing that the innocent person may not marrie againe, careth not to commit that sinne if libertie were graunted the occasion is taken away. Secondly, you make no difference betwixt the innocent person, and the person offending; is not this good diuinitie? The Grecians also teach as we teach in this point; so doth Erasmus and your owne men Caietane and Catherine. Thus M. Doctour, you care not to accuse your owne champions of prophane doctrine. I passe by other testimonies, because I will answer briefly. Bellarmine writeth thus; *Sola fornicatio directe opponitur fidei coniugali, & substantia ipsius matrimonij*: Onely fornication is directly opposite to the marriage couenant and to the substance of matrimonie. Great reason then is there surely that this sinne should dissolue marriage. Doth not that dissolue a thing which over-throweth



throweth the substance of it? And how they provided for the innocent partie, let his word iudge, which punisheth the adulterer with death: if the adulterer ought to be so punished, there can be no question but marriage may be dissolved.

Hitherto the Doctor hath had but badde successe for his holy doctrine, let vs see if his successe be better hereafter. The Catholike Romane religion, saith he, teacheth that all laws of magistrates which be not expressely against the word of God, doe binde the subiects in conscience: the greater therefore is your sinne, because you care not to murder Princes. But what if the Pope giueth a dispensation: then you may doe what you list. O holy and heavenly doctrine. Our doctrine concerning magistrates lawes is this, that the authoritie in generall is to be regarded for conscience, because it is Gods ordinance. But every lawe doeth not binde Conscience, but those which are diuine, being immutable. And this doctrine is taught by your man Gerson, as witnesseth Bellarmine. There are no men that haue giuen greater obedience to magistrates, then Protestants, as the world can testifie. The Papists bring the Magistrates into contempt. The Emperour must lead the Popes horse. Coster glorieth that Pipin king of Fraunce, doing reuerence to the Pope did lead the Popes horse: if Emperours must lead the Popes horse and kisse his toe, who bring Magistrates to contempt, the Pope or the protestants? Henrie the fourth barefooted, fasting from morning to night, waited for the Popes sentence three daies. If this be not to contemne Magistrates, I knowe not what is. In the booke of ceremonies the Emperour is appointed wonderfull seruilitie; but I leaue this contempt of Magistrates and come to veniall sinnes, and concupiscence. A man may wonder that we should be charged with vnholly doctrine because we teach euery sinne to deserue damnation. The greater the sinne is, the more men should abstaine from it: therefore on the contrarie, the lesse it is, the lesse regard is had of it. By our doctrine then we regard sinne more then by the Papists doctrine; because we teach no sinne to be small: iudge therefore indifferent reader, which is most holy doctrine. Hierom saith, *Nescio an leue aliquod peccatum.* ad Co. I knowe not whether we may tearme any sinne small which is committed against God or no. But the Papists care not to call sinnes veniall and small, though committed against an infinite God. To enlarge this doctrine a litle, their owne men, namely Gerson, and

Bellar. l. 1. de a-  
mist. gra. c. 1.

3. Gala.

Tra. 2. in epist.  
Ioh.

In lib. Pa.

de lib. arb.

In anual. 12.

the bishop of Rochester teach as we teach. Bellarmine useth strong reasons against this wicked doctrine. No punishment is so euill as any sinne can be. *Ergo* no sinne is veniall. A man must rather be annihilated then he must commit any sinne, how then can sinne be veniall of it owne nature. Thus your owne schoole resolueth against your doctrine. The scripture is plaine, Cursed is euery one that continueth not in all things that are written in the booke of the lawe to doe them. If man be accursed for euery sinne, then euery sinne deserues death: but man is accursed for euery sinne. *Ergo*, Augustine writeth excellent well of this point, *Leuia multa faciunt unum graue, multa gutta implent flumen, multa grana faciunt massam*: Many small sinnes make one great, and many drops make a flood, many cornes make a heape. Take heed therefore M. Doctor of your small sinnes, least admitting them, you haue a masse of corruption. Theodorus Abucara speaketh as plainly as any Protestant, *Peccati nullus expert est, nisi Christus Dominus. Iam uero omne peccatum uel tantillum mortem infert*. No man excepting Christ our Lord is without sinne: Nowe the least sinne deserueth death. Touching concupiscence, we teach with the Apostle that it is sinne, and by this doctrine men must of necessitie be moued to strue more against it then if it were no sinne. Howe say you M. Doctor, wil you not strue more against that thing which is sinne, then against that which is no sinne? if you will not, the greater is your shame, and your conscience is the more dissolute. Concerning the reward of good and bad life in the world to come, we teach it with you, but yet we denie the merit of eternall life. *Opera sunt uia regni non causa regnandi*, saith Bernard, Good workes are the way to the kingdome of heauen, they are not the cause of it. *Tota spes mea*, saith Augustine, *est in morte Domini mei, mors eius meritum meum, refugium meum*. My whole hope is onely in the death of my Lord: his death is my merit and refuge. And againe, *Meritum meum miseratione Domini*, My desert is the Lords mercie. Besides these authorities M. Doctor, if reasons will satisfie you why we denie merits, take these.

Whosoever meriteth must perfectly fulfil the lawe: but no mā in this life can perfectly fulfill the lawe, *ergo* no man can merit. Secondly, where there is merit, there is no mercie, for *gratia non est ullo modo gratuita, nisi sit omni modo gratuita*. Grace is not grace except it be euery way free: but the reward is of mercie. *Ergo*,

Thirdly

Thirdly, where there is merit there may be confidence in merits, but no man must put his confidence but in God. *Ergo*. To this syllogisme I will annexe Augustines speech. *Quisquis ergo ausus fuerit dicere iustificare, consequens est, ut dicat etiam crede in me, quod nemo sanctorum recte dicere potest*. Whosoever can say I iustifie thee, may by consequent say beleue in me, which none of the Saints can rightly say. If then we iustifie our selues, we may beleue in our selues, which speech all Christians doe abhorre.

Lib. de pec. mor.  
24 cap.

Fourthly, where there is merit, there the reward is due by iustice to the worke, but by iustice it is not due, saue onely in respect of Gods promise; *ergo*. If you will see the assumption prooued, read Aquinas, 1. 2. 114. quæst. where he saith, that *Deus est debitor sibi non nobis*. God is debter to himselfe and not to vs. Read also Bernard *de lib. arb.* and heare Augustine writing thus, *Debitor factus est*, he is made a debter by promising. Now to produce your owne men, as Scotus and diuers others, I hold it needlesse, yet let the Catechisme of Colon speake. *Quis iam stupidus est, &c.* Who is so foolish as to thinke our good workes to be worthy of eternall life? Thus merits are reiected by reason and by fundrie authorities: therefore he slandereth vs in saying, that we giue the people occasion to be negligent in doing of good, and little or nothing fearfull to euill. Nowe we are come to auricular confession. The Catholike Romane religion teacheth confession to a priest, of all deadly sinnes which we can remember, vnder paine of damnation, which restraineth the people from sinne, and causeth them particularly to be well instructed and counselled. But the Protestant taking that away setteth open a dore to all wickednes and loosenes of life, as also to ignorance. To answer this latter speech: first, no man can be ignorant, that shutteth not his eyes, how we condemne loosenes of life, and how we crie for knowledge. We desire and beseech the people to read the bible; we catechize and instruct them; we examine them also before the communion, doe we then open a dore to ignorance? Some Papists haue said that ignorance is the mother of deuotion, and I am sure that knowledge aboundeth now more then euer it did in Poperie. As for auricular confession, we say it is neither commanded by Christ, nor necessarie to saluation. The Papists to maintaine their doctrine, make their priests iudges, and yet the master of sentences witnesseth, that *omnes Sacerdotes non habent scientiam discernendi*.

Iud. 27. ait.

Lib. 4.

Tert.

Socran. l. 5. cap. 18.

Homil. 7. ad  
Hebr.

Serm. 3.

nendi; all Priests haue not knowledge to discern. What wretched iudges then are Popish priests which haue not knowledge? But suppose them to haue knowledge, can they discern the heart? Augustine demandeth, *unde sciunt an verum dicam?* how doe they know whether I speake truth or no? seeing no man knoweth what is in man, but the spirit of man. But if confession be so necessarie, why did Nestarius take away confession, and leaue it to every mans conscience, how he would come to the communion? A certaine noble woman confessed particularly her sinnes to the Priest, and because a Deacon had slept with her this confession of sinnes was taken away. If confession of sinnes for this one fact was taken away, what iust cause was there to alter Popish atitular confession, let the world iudge. Not to be long in this point, set apart abuses in confession, and we doe not denie it. If any be troubled in his minde for his sinnes, let him seeke a skilfull phyitian. Otherwise we say with Chrysostome, *Non dico tibi ut te prodas in publicū, neq. ut te accuses apud alios, sed obedire te volo prophetae dicti, revela domino viā tuā.* I wil not aduise thee to betray thy self openly, nor to accuse thy self before others, but I counsel thee to obey the Prophet, saying, *Opē thy way vnto the Lord.* And again, *Si confuderis dicere alicui quia peccasti dicito ea quotidie in anima;* if thou art ashamed to tell thy sins to any, speake thē in thy soule. Satisfaction depending vpon confession, is in the next place to be handled. The Catholike Romane religion, saith the Doctor, teacheth satisfaction to be done either in this life or in Purgatorie, and vpon consideration of this they builded so many goodly Churches, hospitals, &c. In few words the doctor hath condemned, all their glorious workes, as beeing done for wrong endes. We acknowledge the satisfaction of Christ to be our onely satisfaction for sinnes: and say with S. Iohn, *If any man sinne, he hath an Advocate with the Father Iesus Christ, and he is the propitiation for our sinnes.* Maxius saith, that *Christi passio nobis sufficit ad salutem,* Christs passion is sufficient to saluation. And Bellarm. in his 2. booke *de iustificat.* and 5. chap. writeth thus; *Nihil frequentius omnis scriptura testatur, quam Christi passionem & mortem, plenam atque perfectam satisfactionem fuisse pro peccatis;* The whole Scripture doth witnes nothing more often then that the suffering and death of Christ are a full and perfect satisfaction for our sinnes. If man might satisfie for sinne, he might be called a redeemer and a Saviour, which is horrible to heare of.

Nei-



Neither doth this our doctrine robbe the poore of their almes; children of their education, and the sicke of their reliefe, and maketh men vnwilling to doe any good at all. The Doctor except he be blind may see, that men build Colledges and hospitalls, and relieue the poore, though they doe it not to sauisie for their sinnes but his confession is to be accepted that faith, their building and giuing of almes is to sauisie: by which he disgraceth all their workes. From satisfaction he commeth to freewill, saying, that their doctrine causeth the people to endeavour to doe good, and flee from all euill, the Protestant taking it away discourageth men vitterly from doing good workes: for who will goe about a thing which is not in his power? What could Pelagius haue said more? M. Doctor, is it in our power to doe good vnto saluation or no without grace? answer directly. Our Sauiour Christ saith, *Without me ye can doe nothing.* Augustine writeth, that *voluntas in tantum est libera, in quantum est liberata*; our will is so farre free, as it is freed. To set downe our doctrine briefly. We say with the same father 3. Hyp. *esse factum liberum arbitrium omnibus hominibus non per quod sit idonum, quia ad Deum pertinent sine Deo, aut inchoare aut certe peragere*: we confesse that all men haue freewill, not that it is able either to beginne or to perfect those things which belong vnto God, without God, but onely in the works of this life whether they be good or euill. To shute vp the matter: doth Cyprian withdraw men from doing good, when he saith, *Dei est omne quod possimur*, all is of God that we doe? Now we must speake of the Masse: the Catholike Romane religion teacheth the holy Masse to be a sacrifice in which the true bodie and blood of Christ is offered vp, which maketh the people so deuout and reuerent. I answer, first what if the Priest haue no intent to consecrate; what then is become of your sacrifice? secondly we acknowledge no bodily sacrifice for sinne, but onely Christ on the crosse. And that I make plaine by the Apostles reasons. Where there is no remission of sinne, there is no more offering for sinne: but by Christs passion there is perfect remission of sinnes eyes. Again; Christ died but once, ergo he offered himselfe but once. *Trinitas* writeth thus; *Oportet nos oblationem Deo facere*, we must offer to God, and in all things yeild thanks to the maker, with a pure minde, vnfeined faith, steadfast hope, and seruent love, offering the fruits of his creatures. And this oblation the Church onely sacrificeth

lib. 1. Retrad. c. 15

Heb. 10.

lib. 4. cap. 14.



in puritie, offering to God of his creatures with thanksgiving: Where is your sacrifice of the very bodie and blood of Christ (if the Church sacrificed onely the sacrifice of thanksgiving? Not to heape other testimonies, I pray you tell me, M. Doctor, resolutely and with infallible arguments in which part of the Masse this sacrifice consisteth? Bellarmine in his 1. booke *de Missa*, and 27. chap. maketh many propositions, and saith; some thinke thus, and some thus: it were therefore good for you to be certaine your selves, before you obtrude this sacrifice vpon the people to stirre them to deuotion. Now let every man iudge of this your syllogisme:

They which teach holy doctrine are the true Church: *They*

But the Papists teach holy doctrine: *ergo*, *they* are the true Church.

To make a brieft of that which hath beene handled, he chargeth vs with vnholy doctrine, because we approoue ministers marriage; yet his owne man *Panormitan* doth the same. *Bell. lib. 1. de cler. cap. 19.* shew yet a W. yf this satisfie the pawch of T.

Again, he chargeth vs with vnholy doctrine, because we allow marriage to the innocent partie after a iust diuorce: yet his owne men teach as we teach. Caietan and Catharin.

Thirdly, he chargeth vs with the same crime, because we teach that all magistrates lawes bindenot the conscience, yet his owne fellowe Gerson holdeth as we holde. *Art. 1. de iur. in hoc ad 2. et 3.*

Fourthly, he chargeth vs with the same crime, because we teach every sinne to deserue eternall damnation, which doctrine his owne men haue taught as I haue prooued. These doctrines might haue serued to haue returned this vntruth vpon his head, but let vs further see into their doctrine.

It is not lawfull for the faithfull to marrie with infidells, for Paul saith, *be not yoked with infidells*: yet the Pope may dispence in this point. *Ballar. lib. 1. de Mat. cap. 23.* who gaueth the Pope leaue thus to play with Gods word?

Secondly, God forbiddeth diuerse degrees of kindred, yet the Pope dispenseth with them, if Gods word bee holy the Popes doctrine is prophane and sheweth him to be Antichrist sitting in the Temple of God.

Thirdly, subdeacons may not marry, yet the Pope dispensed with them. *Greg. lib. 1. de Epil. cap. 12.*

Fourthly, God commandeth the children to honour Parents,

but the papists teach that they may enter into the state of Monks and Nunnes without the parents consent. *Bellar. lib. 2. de mo. 98 cap.*

Fifthly, the Pope should honour the magistrate as beeing his father, but the Emperour kisseth is not.

Sixthly, the Papistes allowe stewes, and one calleth them a necessarie euill. God saith, *Deut. 23. 17. There shall be no whore of the daughters of Israel.*

Seauenthly, the Papists teach, that the Scriptures are not to be read of all men, a doctrine tending to ignorance and prophane life.

Eightly, the Papists say, that the passions of Saints are ioyned to Christs passion to make vp the treasure of the Church: a most blasphemous doctrine against Christs sufferings which are of infinite valour. *Bell. lib. de Indul.*

Ninthly, the Papists teach, that Saints may be called our redeemers after a certaine respect, though not simply. *Bellar. de dem. lib.* if there were nothing but this one thing in Poperie, a man should euer detest the same.

Tenthly, the Papists teach, that it is better to commit fornication then to marrie after a vow, as I prooued, which is a most filthy and odious doctrine.

11. The Papists teach, that in this life and after death the Pope may giue pardons: which is a most dissolute doctrine, as is the doctrine of purgatorie. Giue good store of gold and siluer, and thou shalt haue pardon: alas, what will not a man giue for the redemption of his soule?

12. The Papists teach, that some sinnes deserue not death of their own nature, which maketh men to commit these sinnes, whereas the greatnes of sinne terrifieth men from it. Thus M. Doctor, behold your holy doctrine: and now I returne your speech: if the Papists doctrine open the right way to heauen, then is the way to heauen most pleasant and delightfull to flesh and blood, and consequently most easie to be walked.

### The 14. reason: Negative

Doctrine.

Although this reason, with the rest following, hath no substance,

Pope Boniface  
robbed the  
Church and  
led to Ierusalem  
Fas. Temp.  
pag 70.  
Alberus robbed  
the Church by  
papall authority.  
Len. 904.

stance, but many vaine words, yet I will examine it with the others that followe. Whether Tarltons father spoiled the Church, as the Doctor reporteth. I am ignorant: but if you thus dispute M. Doctor, Tarltons father solde the lead off the parish Church, *Ergo* the religion in England is a false religion. Tarleton himselfe I am sure had more wit than you: you are beholding to his father for this fact, for otherwise as it seemeth you had wanted matter to fill vp your chapter: as for the destroying of Abbeies, Monasteries, Nunries, Chauntries, Altars, you might admise the iust iudgment of God vpon such places, which beeing abused to Idolatrie, and to filthie lust, whordome, and Sodomie, are changed to other uses: your owne prelates also in king Henrie his daies, committed Abbey lands to the Princes disposition. And if you thinke it carnall libertie to possesse any such Church goods, you may doe well to perswade a number of your favorites, to renounce the possession of their Abbey lands, and to restore them to the Church. If you refuse so to doe, (I will say no more,) you are libertines your selues by your own verdict, Who first annexed parsonages to abbeyes but Papists? and this thing hath not a little maimed Gods Church. Who first exacted first fruits but the couetous Popetread M. Doctor *Fasciculum rerum expetendarum*, what orations are there against them. If your Abbeyes be spoiled blame your selues, for Iulian the Cardinall writing to Eugenius saith, *iusto Dei Iudicio fiet, quod quia nolimus dimittere Concilium fieri, perdomus temporalitatem nostram, & utinam non corpora & animas*. By the iust iudgement of God it shall come to passe, because we will not suffer a Conncell, that we shall leese our temporalities, and I would to god we might not leese our bodies and soules. Touching first fruits saith the Author of the oration against them, that *exorbitanter factum fuerat & contra ius & iustitiam, in oppressiōem praelaturarum, ecclesiarumq; monasteriorum, & beneficiorum, & etiam personarum quibus contigerat*. It was exorbitantly done against right and equitie, to the oppression of Prelacies, Churches, Monasteries, Benefices, and also the persons to whome it happened. If some Lutheraue (as you call them) had thus written, you might haue discredited it, but now you haue no cause so to doe. No maruaile then if others followed the Popes example. If these testimonies will not suffice, call to minde the popes confession, namely Adrians, that *Omne malum a Curia Romana processit*. All wickednesse proceedeth

ded from the Romane Court. Thus you have gained little by this your preface to negative doctrine. I might answer this reason onely with the like; namely that the Papists standeth vpon meere negatives, as these, I denie Christ to be the onely king, Priest, and Prophet of his Church; I denie that onely God is to be called vpon; I denie the Scriptures to containe sufficient doctrine vnto saluation; I denie we are saued onely by Christ: thus I might proceede and shew that your religion standeth vpon destrustines. But I will giue you arguments for the opinions which we hold. And to beginne with Baptisme, with which you likewise beginne: you hold it to be simply necessarie vnto saluation, we denie it, affirming that Gods grace is not tied to the Sacraments, but that he may dispense it as it pleaseth him. The theefe vpon the crosse was saued without baptisme: *ergo* it is not simply necessarie. Valentinian died without baptisme, as Ambrose reporteth, and yet he doubted not of his saluation. And if it be necessarie simply vnto saluation, it is by this place in the 3. of Iohn, *No man can enter into the kingdom of heauen, except he be borne of water and of the spirit*: but this place doth not prooue a simple necessitie, for Bellarmine teacheth, that baptisme was not necessarie simply before the passion of Christ: therefore this place prooueth it not. We say therefore with Bernard, *Non carere baptismo, sed contemnere, capitale est*, epist. 97. not the want, but the contempt of baptisme is damnable. In the Church of Thessalie, as Socrates writeth, they did baptize onely at Easter, *ob quam causam*, saith he, *omnes paucis admodum exceptis absq;* lib. 5 cap. 30. *baptismate moriebantur*: for which cause all excepting a fewe died without baptisme. Would the Church of Thessalie haue done thus, if it had thought baptisme simply necessarie vnto saluation? If you obiekt Augustines authoritie, I answer first that he thought the Eucharist necessarie also, as I proued before: and if he erred in one, why might he not erre in the other? secondly the same man saith, *tunc inuisibiliter impletur, cum misterium baptismi, non contemptus* lib. 4 cap. 35. *religionis, sed articulus necessitatis excludit*; then it is inuisibly fulfilled, when the point of necessitie doth exclude baptisme, and not contempt of religion. S. Augustine therefore did vrge baptisme to be necessarie against the Pelagians, who thought it superfluous, and not against those that were preuented with ineuitable necessitie. The contempt therefore is damnable, and not the want of baptisme. I might also oppose Vincenins iudgement to that of Augu-



stine, if he be of another minde, but I let it alone. Catharin the Papist assigneth neither heaven nor hell to infants, but a third place; and so sheweth himselfe a flat Pelagian, as I might shew: but I referre the reader to *August. serm. 14. de ver. Apost. lib. 1. de pœna mor. cap. 28.* To be brieft, it is admirable to consider the varietie of popish opinions about this point. *Bellar. lib. 6. de amiss. grat. cap. 1.* Agree amongst your selues you that teach so severally concerning Infants, before you come to charge the Protestants doctrine with bare negatives. Next to baptisme, we must speake of inherent Iustice, which we doe not denie to be in men: for this inherent righteousness is sanctification: but we teach this inherent righteousness to be imperfect, and cleaue onely to the righteousness of Christ: whose righteousness is the very thing that causeth a man to stand righteous before God, and to be accepted to life euerlasting. This doctrine I maruell you dare once barke against, being so holy and so comfortable as it is. I will giue you reasons of it. In the 3. to the Rom. we are saide to be *justified freely by his grace, through the redemption which is in Iesus Christ, whome God hath set forth to be a reconciliation through faith in his blood.* By grace here, Bellarmine will haue inherent grace vnderstood, because the fauour of God is sufficiently set forth by the word *freely*, as though to fortifie and amplifie a matter one thing may not be vttered in diuers wordes: which I might plentifully prooue. Secondly, saith he, the word [*by*] cannot be applied to the fauour of God, but to the formall cause, or meritorious cause, or instrumentall cause: this is likewise false as I might shew by some examples: but let this be graunted, that *by grace* is not meant the fauour of God in this place, Paul expoundeth himselfe, saying, *through the redemption which is in Iesus Christ.* And to retort Bellarmine his reason: if by the fauour of God we must vnderstand inherent righteousness, then the Apostle needed not to haue added, *through faith*: because faith is a part of inherent righteousness. Hence I thus conclude: if we are justified formally and meritoriously by the redemption which is in Iesus Christ, then are we not iustified by inherent iustice: but we are iustified formally and meritoriously by the redemption that is in Christ: *ergo.*

In the same chapter we are said to be iustified without workes, some answer workes ceremoniall are to be vnderstood; this answer Bellarmine refuteth, because the Apostle speaketh simply without



the workes of the law. What workes doth Bellarmine vnderstand? workes that goe before faith? But by his owne reason we must vnderstand all workes, for the Apostle speaketh simply not restraining his speech to Moses his law or to workes going before faith. Againe, such workes are excluded as we may boast in, but we may boast in the workes which follow faith especially, seeing they proceede partly of our selues, and not onely of grace, as the Papists teach. Augustine is worthie to be heard, speaking against Pelagius, vpon the like place of scripture; *Non ait ex praeiudiciis operibus, sed cum generaliter dixeris non ex operibus, ibi & praeiudicia intelligi voluit & futura*; he saith not of workes which are past; but seeing he speaketh generally of workes, he will haue both workes that are past and to come vnderstood. So say I to the Papist, the Apostle speaketh generally, why shouldest thou then restraints his speech to workes that are past? I let passe the arguments taken out of the 4. chap. which are many, and come to the place in the 2. of the Cor. the 5. chap. where Paul writeth that Christ was made sinne for vs, that we might be made the righteousness of God in him. As Christ was made a sinner, so are we made righteous: but Christ was made a sinner by imputation: ergo we are made righteous by imputation. To this text semblably suteth Augustine. *Ipsa ergo peccatum, vt nos iustitia*, he was made sinne, that we might be made iustice: not our iustice but Gods iustice, neither in vs, but in him. Againe, *omnes qui per Christum iustificati, iusti non in se sed in illo*, all that are iustified in Christ, are righteous in him, not in themselves. Lastly for breuitie sake, I thus dispute. That righteousness which must answer Gods iustice must be pure and perfect: but ours is impure: ergo. Augustine saith, our righteousness is such that it consisteth rather of remission of sinnes, then of perfection of vertues: ergo it is not perfect. Optatus speaketh thus, Onely Christ is perfect, *ceteri omnes semiperfecti sumus*; all other of vs are but halfe perfect. The testimonies of Fathers are many in this case, I conclude with Bernard. The righteousness of Christ is not a short cloake which cannot couer two. Thus I haue giuen you a few reasons why we cleane onely to the righteousness of our blessed Saniour Christ. I desire you, M. Doctor, as you loue the saluation of your soule, that you cleane onely to it, and leaue your stained righteousness: for your conscience telleth you that your inherent righteousness is imperfect. *Quantalibet fuisse virtutis antiquos prodices in flor, non eis saluos*

Dependit &amp; gra. cap. 7.

cap. 41.

3. tract. in Ioh.

19 lib. de civ. c. 17.

lib. 2.

61 in Cant.

*saluos fecit nisi fides mediatoris.* What vertues soeuer you preach that the auncient iust men had, nothing saueth them but faith in the Mediatour, saith Augustine. Except therefore you be better then the righteous men, Abraham, Noe, & others, onely faith in Christ must bring you to saluation. Concerning workes of preparation, if by them you vnderstand workes by which God bringeth vs to repentance, as hearing Gods word, afflictions, with other things, we doe not denie them: but if you vnderstand workes, which deserue fauour of congruities, we reiect them, as some of your owne men doe giue vs leaue to doe that which is done by your selues: and indeede who can thinke that he to whome damnation is due should merit and deserue Gods grace? this is madde diuinitie. Augustine saith, *Nihil boni fecisti & datur tibi remissio peccatorum, attenduntur opera tua, & inueniuntur omnia mala.* Thou hast done no good and remission of sinne is giuen thee, thy workes are considered, they are found all euill. To be short, saith the same father, *Miseretur Deus.* God of his great goodnesse hath mercie, and he hardeneth without any iniquitie, that neither he which is deliuered might boast of his owne merits, neither he which is condemned might complaine but of his owne deserts, for onely grace discerneth those that are saued from those that are damned. Nowe M. Doctor plead you merits and deserts, I for my part will cleaue onely to grace. From workes of preparation we are to descend to good workes and free will, but of these I haue spoken before, and therefore I will not repeat the matters handled, but come to the keeping of Gods commandements, which we denie can be done in that perfection as the lawe requireth, for there is no man that finneth not, and to say as the Papists say, is plaine Pelagianisme, *facilia dicis* (saith Hierom) thou saiest Gods commandement are easie, and yet thou canst alleadge none that hath fulfilled them all. Augustines testimonies are pregnant in this point, wherefore to leaue it, as also humane lawes, and to speake of the seauen Sacraments. The Papists make not onely 7. Sacraments, but many moe. For as they make orders one of the seauen, so doe they make diuers Sacraments in orders: as namely the order of Bishops one sacrament, the order of Priesthood another, and the order of Deacons another, as Bellarmine sheweth. Hence it is plaine that they make aboue seauen sacraments, yea they make inferior orders also a Sacrament, and so they haue exceedingly multiplied the number

Lib. 1. cont. Pel.  
lig. cap. 11.

p. 161.

39. m.

Ad Cui.

number of sacraments: but we make but two, and this number I prooued before out of Augustine; besides the Sacraments did flowe out of Christs side, but onely blood and water did issue out of Christs side, *ergo*, there are but two. Water signifieth Baptisme, and blood the Eucharist: touching the prooue of this, that the sacraments did flowe out of Christs side, read Bellarmine, lib. 1. *de Sacram. cap. 15*. To proceede: in a Sacrament there must be a word of institution and an outward element: *Accedat verbum ad elementum & fiat Sacramentum*, Let the word come to the element and so it shall be a Sacrament. But onely Baptisme and the supper of the Lord, hath an outward element, and the word of institution: *ergo*, I will not adioyne the testimonies of Fathers, neither shewe that Durand denieth matrimonie to be a Sacrament after the Sacraments. The Doctor nameth Priesthood of which I haue spoken, as also of the single life of the Cleargie. But concerning Priesthood I would know whether his Priests are after Aarons order, or after Melchizedechs. Aarons order is ceased, Melchizedechs order is peculiar to Christ, what Priesthood then would you haue M. Doctor? And whereas you say that we denie penance, contritiō, and the perpetuall virginitie of the Virgin Marie, with trimming vp of Churches, ceremonies, and singing, it is false; for we teach godly sorrow to be necessarie vnto saluation, and do not denie the perpetuall virginitie of the virgin Marie, neither do we condemne moderate trimming vp of churches & ceremonies: as for satisfaction and the reall presence, I haue handled them before: as also worshipping of Images, and the visibilitie of the Church. I will speake of prayer vnto Saints, which as yet I haue not spoken of. If we must pray vnto Saints, we must beleue in them, for to whomsoever we pray we must beleue in him; but we must not beleue in Saints: *ergo*. If you answer that we may beleue in Saints, heare what the Fathers write. Vemantius saith, *Ubi propositio (In) ponitur, ibi diuinitas approbatur*. Whersoever the preposition [in] is, there the Diuinitie is approued. To Vemantius agreeth Paschasius, *Credimus Ecclesiam quasi regenerationis matrem, non in Ecclesiam credimus, quasi saluatiis uxorem*. We beleue the holy Church as the mother of regeneration, but we beleue not in the Church, as the author of saluation. Bellarm. prooueth the Deitie of Christ, because we must beleue in him: to beleue then in Saints is to make them Gods. Nazianzen also prooueth the Deitie of the holy Ghost, because we be-

August in 2  
uad. in ioh.

To 2.

To 3.

Ep. 112.

leue in the holy Ghost. Furthermore to whomsoever we must pray, we must call him Father; but we must not call any Saint Father: *ergo*. The proposition is manifest out of the Lords praier, which is a perfect pattern of praier: for as saith Augustine, *Quilibet alia verba dicamus; nihil aliud dicimus quam in ista oratione dominica positum est; si recte & congruentur oramus*. Although we utter other wordes, yet we say no other thing then is contained in the Lords praier: if we pray conveniently and aright. Thirdly, to whomsoever we must pray, he must knowe the heart, but onely God knoweth the heart, *ergo*. Theophylact vpon the 19. of Math. writeth, that *ex hoc quod cogitationes rescimus, ostendit se Deum Christum*, Christ by this thing did shewe himselfe God, because he knew their thoughts. Now M. Doctor iudge whether you haue not uttered a most wretched speech, that a horse if he could speak, might be as good a Protestant as the best of them all. We come not in with bare negatives, but with sound arguments, which if you can answer, I reduce your argument into a syllogisme:

They which stand vpon bare negatives, are of a false religion:  
But the Protestants stand vpon bare negatives. *ergo*.

The assumption as I haue shewed is vterly false. And M. Doctor I would knowe whether your owne men stand vpon bare negatives or no. We teach many points as I haue prooued, which the Papists hold themselves: if we stand vpon bare destructiues; then doe they also. Charge not vs then M. Doctor with bare negatives, except you will disgrace your own men.

### The 15. reason: Diuinitie.

Salomon giueth counsaile that an other should commend vs not we our selues yet this Doctor thirsteth so after praise that he commendeth the papists for learning, and condemneth the protestants for Idioties I doe not willingly diminish the papists learning: *virtus in hoste laudanda* vertue is to be commended in our enemies, yet now I am enforced to shew the Papists ignorance, and to defend the protestants knowledge; many Popes as I haue prooued haue bene so ignorant that they did not know their grammer. Pope Benedictus, saith Waltheramus Symoniaci *Papae Romano iniusto, cum esset rudis in arum, aliorum ad vices Ecclesiastici officij inuolutus*



*das fecit: Papam consecrari fecit.* Bennet getting the Popedom by  
 symony, seeing he was vnlearned, caused another Pope to be con-  
 secrated with him to doe ecclesiasticall duties. If I should repeat  
 Popes arguments I might wast paper; touching monkes, they  
 were so vnlearned, that it was growne a prouerbe, *monacho indocti-  
 or*, more vnlearned then a monke, & of Bishops Erasmus said that  
 only England had learned Bishops. Bellarmine defendeth their  
 latine translation, because in a counsell it may come to passe that  
 few vnderstand Greeke or Hebrew; thus ignorance must serue  
 their turnes when it pleaseth them, the Papists plead for learning,  
 and yet ignorance, must be an argument to defend their translati-  
 on of the bible. The Rhemists also defend their vnlearned papists, as  
 it is to be seene in their annotation vpon the 1. Epist. of Tim. 3. v.  
 Who would now thinke that these men should vaunte of learning?  
 the papists were so learned that they *define* the word *articles of  
 arians*, many such strange notations might I shew, if I delighted in  
 this trash *Ludonicus Vinas* saith, that they which were of the Domi-  
 nican order, *nec latine sciunt*, neither know latine; neither haue at-  
 tained to any good authour, being nourished and drowned vp  
 to the eares in the sermons of *Dormi securo*. yea he saith that *seculum  
 ium est literis excultissimum*, now the world is exceeding learned,  
 iudge then what it was heretofore, but that Christian reader, thou  
 maist see, that this doctore careth not how he extolleth the papists,  
 and disgrace th the protestants, attend vnto his wordes. I pray you  
 saith he what a learned clergie was their in Queene Maries time,  
 in respect of these polre creatures that occupie nowe their pre-  
 bends and sit in the sunneshine of their newe pretended Gospell  
 with their wiues and children round about them. Were not  
 one Tonsal, one Watson, one Christopherson for learning, one  
 Fecknam, one Gardiner, one White for wisdom and learning to-  
 gether, able to set to schoole all your ruffled Cleargie at this day? I  
 liued not in Queene Maries time, to see the learned Cleargie that  
 then was, neither will I detract any thing from the men here na-  
 med, but this I say that one Peter Martyr hath abundantly answered  
 Gardiner: yea I dare say reuerend Iuell, Grindal, Pillington,  
 Whitgift, Hutton, Cooper, Pears, Matthew, Bilson, M. Humfrey,  
 M. Fulke, M. Whitaker, with diuers others, were able *ora Papista-  
 rum obstaro*, to stoppe the Papists mouthes. And concerning  
 the Cleargie that now is, for learning, let those that were alive in  
 Queene

Doctor Fulke in  
 Smith

Aquinas.

Prafix in com. da  
 Cuius dei

Queene.



Bellar. lib. 1. de  
Lap. cap. 6.

Queene Maries time iudge, thanks be to God it is knowne that knowledge aboundeth now farre more then euer it did in those times. The Priest in the daies of poperie is not forgotten that read Rundit for *respondit*, and bupzas for *baptizau*. Concerning our pelting obiections taken out of Calvin and Beza, I say that if we should dispute so pelungly as the papists, we were worthy to be hissed at. I will set downe some popish arguments. There are seauen deadly sinnes: *ergo*, saith the papist, there are seauen Sacraments. Againe the number of seauen is mysticall: *ergo* there are seauen Sacraments I will not say what learned men euer broached such conclusions: but I come to other arguments, the wise men came to adore Christ, *ergo* we may adore holy persons, places and things; such shameles collections are fit for Papists, Durus prooueth that the Jewes did inuocate Saints, because they thought that our Sauour Christ called vpon Elias whē he cried Heli, Heli; what admirable learned men are the Papists? I might fill many sheetes with such popish arguments, but I leaue them and come to schoole diuinitie, the Catholike diuines saith the Doctor teach in their schooles more exactly all things which a man may knowe in this life, of God almightie, of his perfection, goodnesse, Infinitie. &c. which the protestants neuer beate their branes about, beeing so much occupied about woeing, wenching, and wining, taking vpon them to be Doctors of diuinitie and husbands also. The marriage of ministers troubleth the Doctor very much, for he harpeth euer vpon this string; but he cannot disgrace married mē, except he doeth disgrace the Apostles, who as I prooued were married. And if the Doctor had read that same famous learned protestant Zanchy, he would neuer haue written as he hath, for Zanchie hath written of Gods attributes, of the Trinitie, and of the Creation, so as I feare few papists can doe the like. But as for the schoolemen, they haue defiled Diuinitie with idle questions. Erasmus hath set downe many of them: as whether God can prohibit euery good thing; whether he can make the world better thē he did, whether he can make of a harlotte a virging: whether the Ideas of all things are in Gods minde or noe: whether the Pope may abrogate the Apostles decrees: whether he can establish any thing that fighteth with the Gospell: whether he can command Angels, or take away purgatorie. These questions with many moe hath Erasmus witnessed to be disputed amongst papists, where

you say, M. Doctor, that if any Protestant should appeare in Catholike schooles, he durst not once open his mouth in matters of learning: you still continue your rayling spirit, and, as I hope, disgrace your selfe, more then you are able to doe the Protestants learning. I will name you some that durst shew their faces in any popish schoole, both for knowledge in tongues, and arts. *Iunius* and *Tremellius* for learning in diuinitie may be matched with any Papist: and for arts, what say you, M. Doctor, to *Ramus*? whose learning the world can witnes. But, say you, this grosse ignorance of these new Gospellers is the cause that people doe remaine vterly void of the knowledge of mysteries, which they are bound to beleue vpon paine of damnation. If you meane popish mysteries, I answer, the people are not bound to know them. And what ignorance you keepe the people in, your practise sheweth: who take from them the Scriptures, which are the key of knowledge. They must not read the Scriptures, because holy things must not be giuen to dogges, they must haue their seruice in latin, and be taught by Images which you call Lay mens books. Yea your doctrine of vnfolden faith; that a simple man must beleue as the Church beleueeth, may testifie what knowledge the Papists require in the people. I will not speake of your dumme ministers which cannot barke: it is well knowne that your priests haue bin idols, and therefore the people in poperie could be little better. And indeede to me it is no small confirmation of the truth, that the Protestants require such knowledge in the people, whereas Papists rather hold them in ignorance. Not to be tedious, Hierom of Prage his learning is commended by Papists themselues, and schoole diuinitie is condemned by *Langius* a Papist. The Doctor further to amplifie our vnlearnednes speaketh thus: Take the most learned Doctor of them all, and set him to reason with an heathen or with an Atheist, and you shall see what goodly arguments he will make. Are you not once abashed thus to proceed in vntruths? *Philip Morney* lord of *Plessis* hath written so learnedly against Atheists, that I thinke fewe Papists can doe the like. Yet I would not haue you to thinke that it is necessarie to proue the faith of the blessed Trinitie, and other points of diuinitie with naturall reasons. Read *Aquinas* in his first part and 22. quest, where you shall finde that, *Sufficit defendere non esse impossibile quod praebeat fides*; it sufficeth to defend that that is not impossible which faith teacheth.

teacheth. I admire with you the providence and goodnes of God towards his Church, in furnishing it with all kinds of learning and sciences, whereby it may maintaine it selfe against all sorts of enemies, be they Iewes, Turkes, or heretikes whatsoeuer : and I also doe not denie your disputations and resolutions of cases of conscience ; but I denie that the Protestant doth not meddle with these things, but fraughteth his shippe onely with faith, and neuer beateth his braine about sinnes. These odious vntruths the world can controll : and for your schoole diuinitie, might not the heathen Philosophers haue made the same argument against Christs Apostles, they might haue cried, loe a few rude ignorant men deceiue the world ? so the Papists not vnlike the heathen, crie a few ignorant Lutherans seduce the people. The Apostles wanted your schoole tearmes, M. Doctor, yet it was the truth which they taught. But now I draw your reason into a syllogisme :

Where there is greatest learning, there is truth :

But with the Papists, not with the Protestants, there is greatest learning: *Ergo*.

I answer, both propositions are false. Heretikes may be well learned, and yet the truth resteth not in their breasts. Valentius was *uir pollens doctrina, in xia & eloquentia* ; Valentius was both excellently learned, and wonderfull eloquent. *Laius simplex*, a simple lay-man ouercame a Logician ; and an vnlearned man openeth Christian religion vnto a Philosopher, saith the Tripartite historie. But that you may see, M. Doctor, how in this obiection you resemble the old heretikes, heare Ireneus: *Qui relinquunt preconium Ecclesie*, (saith he) *imperitiam sanctorum presbyterorum arguunt, non contemplantes, quanti plaris sit idiota religiosus, a blasphemo & impudemi Sophista* : Such as forsake the preaching of the Church, argue the vnskilfulnes of holy Elders, not considering how farre more worth a religious idiot is, then a blasphemous and impudent sophister. Thus, Christian Reader, I haue made comparison of learning beeing thereunto forced. The heathen man Plutarch alloweth this : for, saith he, *laudare seipsum potest criminis depellendi causa*, a man may praise himselfe to driue away crimes. Paul maintained his dignitie against false Apostles, so I haue maintained the Protestants learning against this slanderous and venenous mouthed Doctor. My purpose is not to disgrace the learned Papists, I know some of them to be skilfull men in tongues and arts, and I

Erasm.

Lib. 1. hist.

Lib. 5.

De laus. in ipsius.

scare

fear many are so learned that they offend against their consciences. Howsoever it be, let the Protestants be counted ignorant, and the Papists learned, the Protestants mauer the Pope himselfe will by Gods assistance maintaine their cause. And seeing M. Doctor you are so learned, I pray you answer M. Doctor Whatskers, and other mens workes, which haue beene written against poperie. Neuer bragge of learning vntill our mens workes against your religion be answered. And if you doe this, yet I would wish you to marke Augustines speach; *Molior est in malis falsis humilis confessio, quàm in bonis superba gloriatio*, better is an humble confession in doing euill, then a proud vaunt in doing well: and take heede least as Seneca speaketh, you teach men *disputare non vivere*, to dispute and not to liue. Learning and religion meete not alwaies in one subiect, they lodge not alwaies in one brest. To ende this point: a man may be learned and yet an heretike.

### The 16. reason: Holinesse of life.

As in the former reason I haue beene compelled to make comparison of learning, so here I am enforced to conferre liues. Although I would not haue religion measured by the life of any, yet to answer this mans vanitie, least he should be too proud of popish holinesse, I will out of good records set downe the liues of Papists. Before I doe this Christian reader, I must giue thee to vnderstand, that thou maiest not measure religion by externall holinesse, as the Doctor himselfe confesseth; and therefore in the beginning of the chapter, he overthroweth the residue of the same, for to grant him his externall holinesse which he saith to be in the Catholikes, and not to denie their fastings and their prayers: all these things may be in hypocrites, as it is plaine Math. 6. The Pharisees fasted and praied, and did other workes, yet was their doctrine erroneous, and so is the Papists. The Doctor confessed before that they did vndertake fasting to satisfie, which overthroweth the fasting: for Christ hath perfectly answered Gods iustice for vs. Tertullian writeth excellently to this purpose. *Ex personis probamus fidem, an ex fide personis?* doe we prooue the faith by men, or men by the faith? The Rhemists vpon the 7. of Math. confesse that there may be extraordinarie zeale and holinesse in some here-



tickes, which saying is sufficient to overthrow this whole chapter of the Doctor. By these proofes it is manifest that we must not measure true religion by externall holinesse: and not to stay any longer in this point; Iudas betrayed our Sauour Christ, yet he was a Preacher of the Gospel. But that the Papists may see their holinesse I will begin with their Popes, *Fasciculus temporum* saith of eight Popes together, *Non nisi scandalosa de his reperiri*. I find nothing but scandalous matter of them. Stephanus the 6. cut off two of Formosus his fingers, and cast his hands into Tiberis. Boniface the 8. entred into the Popedome as a Foxe, raigned like a lyon, & died like a dogge. Of Boniface the 9. his time saith Largius, *Italia totam, maxime autem Romam, vitiorum vorago, &c.* A gulse of sin had almost swallowed vp all Italie, especially Rome. Nowe M. Doctor you haue an vniuersalitie of your holinesse, all Italy, and specially Rome drowned in sin. And because you speake of Simonie: *Simonica pestis, lethalius omnia infererat*, Simonie had inserted all things: most deadly, saith the same Langius. Your Cardinalls were so proud that Caelestin the 5. decreed, *Quod nec Papa, nec Cardinales cum tanta pompa equis vterentur, sed a suis veherentur tantum*. That neither the Pope nor Cardinals should vse horse with such a pompe, but they should be carried vpon asses. I doubt not but his lawe is now overthrowne. Palingenius describeth at large the notorious corruption of the Romane Cleargie. *Sed tunc precipue non intrent limina quisquam, Frater vel Monachus vel quouis legatus sacerdos.*

*Hos fuge, pestis enim nulla hac immanior, hi sunt  
Fax hominum, fons stultitiae, sentina malorum,  
Agnorum sub pelle lupi, mercede colentes,  
Non pietate Deum, falsa sub imagine recli  
Decipiunt stolidos, ac religionis in umbra,  
Mille alius vestitos, ac mille piacula condunt,  
Raptores, machi, puerorum, corruptores, luxuria atq; gula famuli, ca-  
lestia vendunt.  
Hos impostores igitur vitiosq; dolosus,  
Pelle procul.*

Let no Frier, Monke, or Priest come within thy dores, take heed of them, no greater mischeife can be, these are the dregges of men, the fountaines of folly, the finckes of sinne, wolues vnder lamb skinnes, seruing god for reward not for deuotion, deceiuing the



the simple with a false shewe of honestie, and vnder the shadowe of religion hiding a thousand vnlawfull actes, a thousand hainous offences, committers of rapes, fornicators, abusers of boyes, slaues of gluttonie and luxurie, they sell heauenly things: these impostors and craftie foxes, chafe farre from thee. It grieueth me to rake the dunghill of these loathsome Papists liues, yet if these testimonies will not suffice, heare Bernard. *Quid tam notum saculis, quam prorsus & fastus Romanorum gens insueti paci, tumultui assueta.* What hath beene so famous as the frowardnesse and the haughtinesse of the Romans, a nation not acquainted with peace, accustomed to tumults. I am sparing in his testimonies, because I produced one of them before. Pope Adrian confessed as I haue shewed, that all mischeife came from Rome. I let passe the reformation of the Cleargie by *Petrus de Alliaco*. Picus Mirandula thus writeth. *Apud plerumque, religionis nostra primores, aut nullus, aut certe exiguus Dei cultus, nulla bene viuendi ratio, atque institutio, nullus pudor, nulla modestia, nulla iustitia.* Amongest the cheife of our religion, there is no seruice of God at all, or very small, no course of liuing wel, no modestie, no iustice. Read his oration vnto Leo the 10. Christian reader, if thou wilt see the monstrous liues of Papists. Antonius Cornelius saith to the Cleargie of Colon, that *non decet tot scorta alere*, it is an vnseemly thing to nourish so many whores. What should I speake of Nicholaus Clemanges his booke written of the corrupt state of the Church. It would make a man wonder to see the wofull estate of those times. Gildas his complaint of the nobilitie and laitie of England is lamentable, he saith that there was not onely fornication, but *omnia vitia qua humana natura accideret solent*, All vices which could happen vnto man; and concerning the Cleargie he testifieth, that it had *sacerdotes multos impudentes*, Many impudent priests, wolues readie to deuoure the soules of men. The reading of his inuectiues hath not a little affected me, for to behold what things he hath written would drawe teares out of a hard heart. Master Harding calleth stewes a necessarie euill. O notorious wickednesse! I am loath to shewe howe some Papists haue written, that no man is to be deposed for fornication except he continue in it. I onely say with Mantuan, *Vinere qui sancte cupitis, discedite Roma, omnia cum liceant, non licet esse bonum*; you that wish to liue godly, depart from Rome, all things are there suffered saue godlinesse. Nowe I reduce your reason into a syllogisme.

Lib. 4. ad Euge.

Inorm. ad Leo.

Tom. 3.

In 42.

They which haue holinesse of life are the true Church.

But the Papiſts haue holinesse of life. *ergo.*

I answer to the proposition, that there may be externall holines in a false religion, and so by consequent it is false, for the truth of the assumption, let the authors before cited determine the same. Augustine opposeth to the continencie of the Manichees, the continencie of Monkes, vpon which Erasmus hath this note, *vinum mundas nunc haberes tales*, I would the world had such nowe, by which speech he sheweth what popish monkes were concerning the liues of protestants, I would that all which are professors were expellers. My purpose is not to defend the loosenes of their actions, for my part I thinke that these loose liuers, are *sicquam materia prima*, as fit to receive popery as any other religion. I say therefore with Augustine, *Nahit confectari turbas imperitorum, qui vel in ipsa religione superstitiosi sunt, vel in a libidinis dediti, ut obliui sunt, quicquid promiserunt Deo*. Seeke not after the rude multitude, which are either superstitious in religion, or so given to lusts, that they haue forgotten their promise to God, but touching the true professors of the Gospel, they shall be found in trial alwaies as honest as papiſts, where you say that loosenes issueth out of the bowells of our doctrine, and that our ministers are all naught, I doubt not but that God wil reward you accordingly for these your slanderous wordes, Paul saith, not he which commendeth him selfe is approned, but he which God commendeth. We care not for your commendations Master Doctor, we desire to approoue our selues vnto God; it is your Doctrine that admitteth loosenes of life as I haue shewed, and now I will make it more plaine. The Popes pardons are a most licentious doctrine, *Iohannes Papa tertius & viceſimus plenariam peccatorum remissionem indulſit his, qui ad tuendam ecclesiam arma induerant* pope Iohn the 23. gaue a full pardon of sinnes to those that tooke armes to defend the Church. Who would not commit adulterie and other sinnes, if the pope can giue him a pardon of all his sinnes for taking so small paines as to defend the Church? Pope Boniface as it is to be seene in his Bull, giues *plenissimam veniam peccatorum*, a most full pardon of all sinnes, surely if the pope for money will giue such pardon, he may haue catholikes good store. The doctrine of vowes is also a sinful doctrine, as the world can testifie: and to what end tendeth the popes forbidding of more degrees in marriage then God hath, and dispen-

Lib. 3. de mo.  
Man. cap. 34.

a. Cor. 10. 28.

dispensing with those which God hath forbidden, but to maintaine couetousnes? concerning the bloody tragedies raised in France although I loue not to meddle with such matters, yet knowe Christian reader that those of the reformed religion, in taking armes to defend the lawes and liberties of their countrie against priuate persons, haue done nothing but in the Kings seruice. The bloodie actes of Papists are notorious to the world. The rest of the Doctors railing in this chapter is not worthy any answer. They pray forsooth whilst our ministers play, they fast whilst we feast. Againe (saith he) are not some of them hanged for robberies; for rapes, imprisoned for forcerie, and for other knaueries. Verily, M. Doctor, I doubt not but that you know many of your men to haue beene hanged for treasons, and that your owne conscience can tell you, that our godly ministers pray whilst your Cardinalls are in bedde with their harlots. If the Vicar of Waram had his trull from coleman hedge, let him answer such a filthie fact himselfe, charge not our religion with his actions. I lament, M. Doctor, from my heart, the viciis & symonie that is practised with many, as also the excessive pride in apparrell, the traines, verdingalls, borders, periwinkles, coronets, wyers and ruffes, which are spoken against by the syncere preachers of the Gospel, and I know none practise these more then Atheists or Papists: and it is vtterly false that it came in with our Gospel. The holy prophet Elai hath sharply rebuked this intollerable pride, as you may see in his 3. chap. will you therefore, M. Doctor say, that the doctrine of the holy prophet was naught, because pride did so abound in his time? I hope you will remember your selfe. But Erasmus, say you, condemneth sinnes in Euangelicall people; and so doe we in whome soeuer they are: as he condemneth sinnes in the Euangelicall people, so doth he commend Luther whome you say to haue ledde a brutish life. *Fluminis vita* (saith he) *magno omnium consensu probatur, iam id non leve praedictum est, tantum esse morum integritatem, ut nec hostes reperiant, quid calumnientur.* Luthers life is approoued by the consent of all men, and that is no small prauiudice, that his integritie is soe great, that the enemies cannot slaunder it. Touching his marriage, hee married not to please you, but to please God in holy matrimony. Augustine writeth of virgins which are sory for their vowe, *ut melius nubent, quam virentur.* That they should doe better to mar-

Epistola

Cap 19. de sanctis virg.

rie,

rie, then to burne. and in his booke *de bono vid 8. & 9. chap.* hee teacheth that they which marrie after a vowe doe contract true matrimony, though therefore he married a Nunne, yet was his marriage true whatsoeuer you bring from Iouinian his lawes, the Doctor (which I had almost forgotten) demandeth what womā is married without touch of her honestie, yea saith he it is well if she had not a barne before. These questions Master Doctour touch your honestie neerely, for the world can controule these vanities, as like wise other in the end of your chapter, where you say that if a Seminarie Priest turne to vs, he drinketh vp sinne, as the dogge lappeth vp water, but on the other side if any doe leaue the protestants, and become a Catholike, he doth leaue all his vices. These vntruthes deserue not any answer, but graunt them to be true, yet is religion trneth, whatsoeuer wickednes the men that professe it are giuen vnto. And whereas you haue spoken of prides, Laurentius Valla *de Constat. donat.* saith thus: *Existimo, &c.* I thinke the deuils would expresse the pride of the Cleargie, if they acted any plaies in the aire.

### *The 17. reason: Constancie in*

*Doctrine.*

That the doctrine of the Romane Church hath euer remained without change, it is as false as it is true that in the Apostles time the Romans faith was reported through the world. To shew that the Romish Church hath swarued from that faith which the Apostles spake of, the Epistle it selfe is sufficient; who listeth to compare the doctrine which now the papists hold, with the holy doctrine taught in that Epistle, shal see differences inough, to shew the time of the change and alteration is nedeles, for we see it with our eyes, but because the Doctor saith that noe man can prooue that euer any pope or byshop in any See, did at any time change in any point of religion of his predecessor, I will name vnto him one poynte changed. Gregory would not be called vniuersall bishop, yet his successor Boniface was so called; heare you haue a pope which altereth a point in religion, to giue you another point, pope Zozimus held that *Nemo redemptus dici potest, nisi qui verè per peccatum fuerit captiuus.* No man can be called redeemed, except he hath bin in trueth a captiue in sinne: yet Pope Sixtus taught the



Virgin Marie not to be conceived in sinne, *ergo* shee cannot be called redeemed. To touch some other charges. Gregorie saith, it was heard that the subdeacons of Sicilie should not be married, he gaue them leaue to marrie, although his predecessors had forbidden it. Yet is this thing againe changed, for nowe subdeacons haue no wiues. Pope Urban the 4. instituted the feast of the Lords body, and the solemne Precession. What should I speake of Images and the peoples consent in election of ministers, that the people did giue voices, it is plaine by Bellarmines confession, *lib. de Cleric. cap. 17.* and that in Gregories time. By these fewe examples euery man may see a change, I will not produce any moe, because the Doctor named but one point. And why should we not thinke of a change in points of religion, seeing one Pope would change the acts of another? Stephanus did most cruelly persecute Formosus, and made all his ordinations voide: and saith Sigebert, *Alia in eis Sigebertus horribilia dicta fecit.* He did other horrible things to be named against him. Pope Iohn afterward confirmed Formosus his actes, then commeth Sergius and maketh all voide again, this saith Sigebert is *dictum nefas*, a most horrible thing to be spoken of. Thus M. Doctor you may see alterations in Popes, if you wil but read your owne men. I could alleadge confessions out of Bellarmine himselfe, but I haue handled them in other places, and desire breuitie, I reduce your reasons into a syllogisme.

They which alter some opinions are of a false religion.

But some Protestants haue altered some opinions.

*Ergo:*

I denie the proposition, for who can discommend this thing, that a man should vpon good grounds change his opinions. *Nunquam*, saith the Orator, *praestantibus viris laudata est in una sententia perpetua permanens.* Excellent men neuer commend perpetuitie in one opinion. As constancie is good, so pertinacie is badde. You will giue the Poets leaue, *male tornatos incudi reddere versus*: to renue bad verses, and will you not giue diuines leaue to change their opinions? *praesat recurrere, quam male currere*, it is better to runne backe, then to runne a wrong way. Augustine an excellent Father, hath written bookes of Retractions, yet Protestants may not alter any opinions, but they are by and by heretickes. Luther desireth that his bookes may be reade *cum multa miseratione*, with much compassion be-

Whick cometh  
Du.



cause he was once a Monke, no maruaile though he changed his opinions, seeing he was trained vp in blindness. And yet as the Doctor here himselfe sheweth, he came from condemning one error in Poperie, vntill he condemned many. If Luther had changed his minde at his death, it had beene something, but seeing he continued constant against the Popish doctrine, it is a sure argument of his settled minde against that religion, although he could not see all errors at the first. Maruaile not then M. Doctor, though by little and little he taught against your erroneous doctrines. Augustine saith that *nemo nisi imprudens, quia mea errata reprehendo, me audebit reprehendere*. No man that is wise wil find fault with me, because I finde fault with my selfe. Touching the alteration of the Communion booke, we haue made no great alteration these fourtie yeares of it. And yet knowe we M. Doctor that ceremonies and matters of indifferencie may be changed so oft as the Church shall see cause. But say you, who so doeth obserue daierly the order thereof is a cold Protestant, or an Atheist for his labour. This fauoureth of your accustomed railing, and therefore deserueth no answer. As for the communion in leauened or vnleauened bread, heare your angelicall Doctor Thomas, *non est de necessitate Sacramenti, quod sit azymus, vel fermentatus panis, quia in utroq; confici potest, communio autem est ut unusquisq; seruet ritum suae Ecclesiae*. It is not of the necessitie of the Sacrament, that it should be either vnleauened or leauened bread, but it is conuenient that every man obserue the rite of his church in the celebration of the Sacrament. That some in stead of wine, take in the communion nappie ale, it may be true in Papists, but I knowe no protestants that doe it: and as for placing the Communion table, and praying with a mans face either towards the south or north, be matters of indifferencie. Walsfridus Strabo writeth of this point thus, *Unusquisq; suo sensu abundet*. Let every man abound in his owne sense. Yea he sheweth that the altars did not looke all one way: but there followeth a great matter concerning reuerend Iewel, who first gloried that Christs flocke was but little, but afterwards vaunted much that our doctrine must needes be true, because it was spread so largely. As though this reuerend man might not auouch Christs flocke to be sometimes little, and sometimes to be large. But if this be such inconsistency, I pray you learne M. Doctor, that your selues were wont to proue you to be the Church, because of vniuersalitie:

Lib. 2. Retra2.

Tertia Pa 74. ar.

See Sect. in lib. 5.  
booke.

salitie

salitie. But nowe your Rhemists seeing Antichrists kingdome lessened, will needs prooue your schies the Church, because of the small number. Thus is vnconstancie turned vpon your owne heades, for indeed it seemeth that you care not what you write, to discharge the Pope from being Antichrist. The same Rhemists will one while haue the renolt, of which Paul speaketh, 1. Thessal. 2. chap. to be vnderstood from the Romane Empire, immediately they say it is very like to be from the Romane Church. O admirable constancie! What should I exemplifie your inconstancie, howe Saints heare our praier; one whiles they heare them this way, another whiles that way. These you may read in Bellarmine himselfe the constancie of worshipping of your Images is vnconstant as I can prooue vnto you. Luther his change of opinions I haue answered before: the old proverbe may heare fitly bevsed, *ut sic dicitur et uariis opibus*, no one man seeth all things: and *secundum opus dicitur*, the second cogitations are best.

I will requite the Duke of Saxonie his speech, with another it is reported (saith Gryneus) that he should say, Although I am not ignorant that there haue both errors and abuses crept into the Church, yet I will not imbrace that Gospel which Luther preacheth. Thus the man as I thinke, with whose saying you ende your chapter M. Doctor, hath done you more harme then good.

## The 18. reason: *False Prophets* *and teachers.*

As the Prophets and Apostles and Christ himselfe foretolde, that in the later daies there should come false Prophets, so we find it by experience. Now let vs see whether the notes of false Prophets agree to your schies, or vnto vs. To prooue that they agree vnto vs, you frame this reason.

They which come vsent, are false prophets.

But the Protestants come vsent, ergo.

The assumption is proued because we haue neither ordinary, or extraordinarie callings. Extraordinarie calling we haue none, because we worke no miracles, that we haue no ordinarie calling it is plaine.

I answer, that Luther, Zuingleus, and some others were ordai-

ned Elders by your selues. And therefore they were called ordinarily. According to your calling if they were Elders they might preach true doctrine, for I hope you ordained not them to preach false doctrine. If they lost their ordination because they renounced poperie, then haue you lost yours much more, because you haue renounced Christs doctrine. But I thinke you will not say that they lost their ordination, because of your indelible character, the Sacraments which imprint this cannot be repealed, one of which you make Orders. But I would not haue you to thinke that we esteeme so much of your calling, as that we regard it beeing corrupt. The wicked asked Christ for his authoritie, Mat. 23. He that preacheth the Apostles doctrine hath authoritie enough: the estate of this church beeing corrupted so, that he cannot haue that calling which he would. He that is sent to preach may not hold his tongue, and tarrie till your Lord the Pope and his mitred fathers can intēd to consent. But you require miracles. I answer, that Iohn Bapt. did no miracle. *Thom. 3. 38. quest. art. 2. resp. ad. 2.* giueth this reason. *Si Iohannes signa fecisset, homines ex aquo Iohanni & Christo attendissent.* If Iohn had done any miracles, men would haue equally attended to him and to Christ. It is sufficient that our doctrine is confirmed by Christs miracles. Further M. Doctor our preachers were called by the Christian Magistrates whose allowance they had, which to be warrantable your selues cannot denie. But why doe I followe this point any further? Coster a papist confesseth that, *Quamquam plerique hereticorum Episcopi, presbyteri, & doctores ex ordine munus & officium docendi acceperunt, nulli tamen facultas data est noua decreta fabricandi, sed hoc tantum candidè & sincerè tradendi, quod ei qui misit probatur.* Although many Bishops, Elders, and Doctors of heretickes, haue receiued orderly the dutie to teach, yet to no man is power giuen to make newe opinions, but sincerely to deliuer that which is approoued vnto him that sent him. Wherefore you reiect our calling, prooue that we coyned newe opinions. Origen taught before he was ordained Elder, when the Church was sound; Demetrius reprehended Alexander Bishop of Hierusalem, and Theodistus of Cæsarea for suffering him so to doe; but they defend themselves and shewe that it may be done, *ad commodandum fratribus*, to profit the brethren. If this might be done in *Constituta Ecclesia*, in an established Church: howe much more might it be suffered when

Euseb. l. 6. c. 4. cap.

as *Ecclesia sit constituenda*, the church is to be constituted. Thus having defended the calling of protestants, let vs see what notes of hereticks and false prophets the scriptures giue. Paul in the first of Tim. and 4. chap. giueth these notes of false Prophets, to forbidde marriages, and to command abstinence from meates. Where are these to be found at this day? in papists or protestants? in protestants no man will affirme. The Manichees did not simply forbid marriage, neither condemned they simply meates. For *Auditores qui appellantur apud Manicheos, & carnibus vescuntur, & si uoluerint uxores habent.* Their hearers did eate flesh, and if they would had wiues. It remaineth then that these notes be found in Papists. Another note of false prophets is to draw men to the seruice of idols, Deut. 13. 2. Doth this agree any way to Protestants, who abandon all monuments of Idolatrie to the Papists it agreeth, because they teach that the very wood of the Crosse is to be worshipped with diuine honour. Polidor Virgil, lib. 6. cap. 13. speaking of worshipping Saints images, saith, *Hæc pars pietatis parum differt ab impietate*, this pietie differeth little from impietie. The third note of false teachers is to despise Dominion as Iude speaketh, vers. 8. doth not the Pope so, who will not be subiect to the Emperour, no nor to a generall Councell? as Witnesseth Eugenius who would not yeeld to the Councel of Basil. Yea the papists suborne traytours to murder their lawfull Prince, as their own writings prooue. The booke I haue named before.

The fourth note of false Apostles is to teach iustification by the works of the lawe, as it is manifest by the Epistle of Paul to the Galat. Doe we so, or the papists? neither can the papists answer that Paul excludeth the workes of nature onely, and not of grace. For Paul excludeth not onely the workes of nature, but the workes of the ceremoniall and morall lawe, as it is plaine. For who can imagine that the Galathians being instructed in Christ, would wholly exclude him from iustification, and seeke for iustification either by the workes of nature, or by the ceremoniall law without Christ.

Fifthly, the false Prophets speake visions of their own hearts. Jerem. 23. 16. so doe the papists deceiue people with lying visions & doctrines of men, as I haue proued. They teach that the Pope cannot erre, that he is aboue Councels; where hath the Lord euer taught these things in his word? Not to stand upon any more notes of false Apostles & Prophets, I desire thee Christian Reader to



iudge euen thine owne selfe, whether the scripture hath not set downe these notes, and whether they can any way agree to the Protestants or no.

*The 19. reason: Lyars, slaundersers,  
and reuilers.*

The Protestants are here charged either to haue no conscience at all, or els if they haue any, it is scared with an hottie iron, because they are lyars, slaundersers and reuilers. Yea they make lying their helpe. These M. Doctor are grievous accusations: but before I haue done with you, I will turne them vpon your owne head, & it shall be manifest who are lyars, and who haue no conscience, whether Papists, or Protestants. I will first answer your lies which you heape vpon the Protestants. The first lie is, that Luther saith before his comming the Gospel lay in the dust, and was hidden vnder the bench. M. Doctor, *satin sanus es*, Are you sound: to charge all Protestants with Luthers sayings, shall one mans speech be the speech of all men? *apage istas nugas*, out vpon these follies. Luther had this meaning, that the Gospel lay in the dust from the time that Antichrist did sit in the temple of God vntil his time: and yet it did not so lie in the dust, but that many in those times renounced the Pope: his speech is comparative, in regard of the cleere knowledge that now is, it lay in the dust. Behold now what a lyar Luther is. The second lie is this, Protestants charge the Papists with Idolatrie, yea they inculcate and dull the eares of the people, with often telling them of the Idolatrie of their elders. And why should we not doe so: for prooffe of this, I will deale syllogistically.

They which offer sacrifices vnto Images are Idolaters.

But the papists offer sacrifices vnto Images, *ergo*.

The proposition is playne, because Sacrifice is due onely to God. Exod. 22.30.

The assumption is testified by Bellarmine. lib. 1, *de sanct. Bon.*

cap. 12.

We offer saith he sweete odours in the Church vnto Images.

Secondly, they which put their hope in wood, are Idolaters.

But the Papists put their hope in wood, *ergo*.

The

The assumption is prooued by Aquinas 3. par. quest. 13. art. 1. who saith that the Church praied to the very wood of the crosse thus. O Crosse our only hope create iustice in the Godly, & giue pardon to the guiltie.

Thirdly they which dedicate Churches vnto Saints are Idolaters.

But Papists dedicate Churches to Saints, *argu.*

The proposition is plaine out of Augustine *lib. 1. cont. Maxim.* Read I. ad. Vind.  
9. lib. de ciuit.  
cap. vi. *Arrian. Episc. cap. 11.* where he prooueth that the holy Ghost is God, because he hath a temple, the assumption is plaine by Erasmus annotations, who hath noted in the margent. *Hoc nunc fit quibuslibet Diuis.* This is now done to some Saints. The Doctor himselfe in his 20. chapter confesseth that parish churches are dedicated vnto Saints. When you haue answered these syllogismes M. Doctor, you shall haue more proofes of your Idolatrie. Bellarmine ingeniously confesseth, that pictures of God are not deliuered to the people without danger, except they be instructed of their prelates, but the world knoweth that in diuers places of Popery, like Priest like Peope to haue bin, and Priests haue bin very Idols themselves.

The third lie is, that some protestants say that the Catholikes hould that Christ satisfied onely for originall sinnes, and that hee ordained the Masse for other sinnes which to be a manifest lie all the bookes written of this matter by Catholike diuines, doe plainly testifie. M. Doctor, for triall of this lie these are Canus his words concerning Catharine. *Ambrosij Catharini deliratio patet, peccata ante Baptismum admissa per crucis sacrificium remitti, post baptismum vero, per sacrificium altaris.* The dotage of Ambrose Catharine is manifest, that sinnes before baptism are remitted by the sacrifice of the crosse; but sinnes after baptism, by the sacrifice of the altar. Marke M. Doctor that your own man Canus chargeth Catharine with dotage, in that he held, that sinnes onely committed before baptism were remitted by the sacrifice of the crosse; thus the lie is turned vpon your selfe. Remember also that your schoolemen teach that Christ came principally to take away originall sin, and so doth Bellarmine also *lib. 4. de Rem. poen. cap. 10. in fine.*

The fourth lie is, the protestants affirme that the Catholikes doe teach that by choyce of meats; and other humane constitutions, remission of sinnes is obtained, I doubt not but they which haue thus

thus written could prooue their saying; but M. Doctor doe you not make fasting to consist in choice of meates? this you can not demie, and yet you teach that fasting doth satisfie for sinnes, *leimus* saith *Aquinas*, *assumitur ad satisfaciendum pro peccatis*. Fasting is taken vp, to satisfie for sinnes. If men by fasting doe satisfie for sinnes, then they obtaine remission of sinnes by it; but the first is true, *ergo*. Bellarmine hath prooted that fasting satisfieth for sinnes and deserueth at Gods hands, and I thinke not but that many simple people in popery, did thinke by abstaining from meate, and by obseruing of humane constitutions they could deserue at Gods handes, and satisfie for their sinnes. This some can testifie at this day.

The fise lye toucheth the Sinahadicall articles which I haue not scene, therefore I cannot say any thing to it, but I thinke that they could prooue there assertion; if they could not, let them answer for themselves, yet thus much M. Doctor I say, that if the Sacrament giue grace *ex opere operato*, of the workes done without any thing in the partie receiuing them, so be it he put no hinderance, how can it be but that contrition, confession and satisfaction must giue grace, and so by consequent make a man iust, though he had not faith, the censure of Colon-prooueth that baptism giueth grace to children by the worke done without any motion of the heart, and say they why should it not doe soe in men of yeares. If Baptisme doe soe, then doth penance & so by consequent giueth grace without faith.

The sixte lye toucheth not any one Protestant, but all wee affirme forsooth that Papists doe worship Saints in stead of Christ, and doe honour them as Gods, which is a grosse impudent lye as euery man knoweth, is this a lye M. Doctor? doe you not pray to the virgin Mary thus? *Maria mater gratia, mater misericordia, in nos ab hoste protege, & hora mortis suscipe*. O Marie the mother of grace, the mother of Mercy defend vs from our enemies, and receiue vs at the houre of death. What is this but to make her God? doe you not build Churches to Saints, which is to make them Gods as I haue prooued, yea you pray to this Saint against the plague, to that Saint against the tooth ache, and so in other diseases, is not this meere heathenisme? did not the heathen so? wee should pray to God against all diseases. Furthermore you pray thus vnto Thomas, by the blood of Thomas which for thee hee did

did spend, make vs. O Christ to chide whither Thomas did ascend. Many such blasphemous priests might I recite and I answer that simple people haue made such Gods. I cannot let passe an intollerable prayer of some papists to the Virgin Marie. *Rogamur, in be natum.* Intreat the father, command the sonne. And againe, *Iure matris impera filie.* By the right of a mother, command thy sonne, compel God to be merciful to sinners. Thus M. Doctor by consequent you make Saints Gods.

The seauenth lie concerneth M. Haddon, for answer of which I referre thee Christian Reader to M. Foxe a man of famous memorie, who hath answered Oforius. That the Abbot of S. Albons couenanted for a concubine, *ad purgandum renes*; to purge the reines, a thing so notorious, that common lawyers can shewe it in record. And the reuerend Bishop Jewel alleadgeth out of your Rubrick this sentence. *Qui non habet uxorem, loco illius concubinam habere licet.* It is lawfull for him that hath not a wife; in stead of her to haue a Concubine. What should I alleadge the common saying, as M. Harding calleth it. *Si non castus, carnis.* If not chastly, yet warily. Stewes in Rome are notorious to all the world: and one calleth them a necessarie euill. If the Pope for money suffereth Stewes, why should we not thinke that he will suffer Priests to haue Concubines for money, especially seeing that you hold that the Pope may dispense against the Apostles; yet he forbiddeth as you say Priests marriage. By these things euerie man may see, what a lie it is to say that the Pope for money giueth Priests leaue to haue concubines; and thus haue I ended your lies, which as you say, the Protestants charge the Catholikes with. Marke Christian reader, first that some of them are but particular mens sayings, and therefore the whole church is not to be charged with them. Secondly, marke the number in so many writings of Protestants. Thirdly, marke the answer vnto them; and thou shalt finde many of them, if not all, no lies but truthes.

Before I set downe lies of Papists, I will answer the lies which some Protestants lay vpon the Fathers. Melancthon said of Augustine, that he taught originall sinne to be taken away in Baptisme, not that it was not any more, but that it was not imputed. Whereas Saint Augustine spoke not there of originall sinne but of Concupiscence. M. Doctor are you so ignorant that you know not originall sin to be concupiscence? Aquinas

Vide Inellum;  
153.  
The Bishop of  
Arentine hath a  
Florence ouer of  
the Priest that  
keepeth a Con-  
cubine.



in his 1. 2. quæst. 82. art. 3. defendeth this point, that originall sinne is concupiscence. If originall sinne be concupiscence, I hope by right conuersion in Logycke, concupiscence is originall sinne. If a man be a reasonable creature, then a reasonable creature is a man. And if concupiscence be taken away, then is originall sinne taken away, so as it is not imputed. Now M. Doctor vpon your owne doctrine, marke howe I conclude. If concupiscence be remitted in Baptisme, so as it is not imputed, then it was sinne before it was remitted; but it remaineth the same in the regenerate according to the substance of the thing. *ergo*: it is sinne in the regenerate. This argument is plaine by Aquinas, who in 1. 2. quæst. 99. art. 5. teacheth that the first motions of sensualitie are not deadly finnes in infidels, because the person doeth aggravate the sinne: if the person doeth make the sinne greater, then is concupiscence sinne in the godly, because it was so in the vngodly. Neither can you answer that that saying is vnderstood of voluntarie finnes, for the first motions are not so by your owne doctrine.

The second lie is, some Protestants say S. Bernard recanted Monachisme at his latter ende, and why should not some thinke so, seeing he writeth thus? *Fateor non sum dignus, nec proprijs possum meritis, regnum obtinere celorum, ceterum Dominus meus duplici iure illud possidens, hereditate patris, & merito passionis, altero ipse contentus, alterum mihi donat.* I confesse I am not worthy, neither can I obtaine the kingdome of heauen by mine owne merits, by my Lord possessing it by a double right, by his fathers inheritance, and the merit of his passion, beeing content with one of them himselfe, giue the other to me. I wish all Papists and Monkes for their saluation sake, were of Bernards minde, and I thinke this is to recant Monachisme, for Monkes looke for saluation by their merits and workes. I will set downe that excellent place of Luke, with Bellarmines glosse vpon it. *Feare not little flocke, it is your fathers pleasure to give you a kingdome. Verbum complacuit, & nomen pater, & vocabula illa, pusillus grex, indicant gratiam, non iustitiam.* The word it pleaseth, the nowne father, and these words little flocke, shewe grace, not iustice. Thus the kingdome of heauen is an inheritance giuen vs of our Father, not deserued by vs.

The last lie is, some Protestants affirme the Fathers to haue thought otherwise then they wroten this is true of Papists. For the Rhemists beeing pressed with Chrysostomes authoritie, for the

reading of Scriptures by Laymen, say, that he spake as a pulpit man, and not as a teacher: belike pulpit men speake not that which they thinke. Let the Reader then iudge whether you say the Fathers spake as they thought or no. For further triall of this, I referre the Reader to that which I have alleadged out of Bellarmine concerning the Fathers in the Reason of Fathers. Hierom in his apologie to Paumichius saith, that some things are spoken *quodammodo*, alia *dogmatice* for exercise sake, and other things for opinions sake: *ergo*, the fathers spake not all things dogmatically, but some things rhetorically. Nazianzen also biddeth his chaire farewell. The rest of the chapter concerneth Luther, whose speeches haue beene somewhat vehement; but not knowing the reason which he might haue to vse such, I can neither absolue him, nor condemne him for them. I will now set downe popish lies. I begin with the Doctors, in the first chapter he saith, that in England it is manifest that all were Papists without exception, from the first christening thereof, vntil this age of King Henrie the eight. This as I haue proued, is a famous lie; witnessse Wickliffe who liued in England, and yet was he no papist.

The second lie is, that hereticks haue ever taken their names of some one who began that heresie: this is a lie, for some hereticks, as the Catharists, are called of their sect, and not of the author.

The third lie is in the third chapter, the Catholikes haue ever kept vnitie and concord in such a peaceable manner, as neuer any one in England, or Ireland dissented or disagreed in any point of doctrine, from him which liued in the vtmost parts of the East. This is such a lie as needeth no manifestation of it. Yet I will name one point more then I haue before. Some papists in England field that the Pope may depose Princes: others denie it. Hanc

The fourth lie is in the same chapter, where he saith that all decrees of lawfull Councils, and Popes doe agree in all points of doctrine, one with another. This I haue proued a lie.

Fiftly, in the 5. chapter he saith that all countreies which ever beleued in Christ, were first couerted to his faith by such as were either precisely sent, or at the least wise had their authoritie from the Pope, who liued in the time in which they were conuerted. This I haue proued a lie.

Sixthly, in the same chapter he saith, that Iesuites are executed in England onely in regard of their sacred function, which to be a

lie, their owne bookes can testifie, besides the confession of Papists.

Seauently, in the fift reason he beliethe M. Caluin, calling him a Sere backt priest for Sodomie. For I will omit the lie of persecution onely in England in the same chapter.

Eightly, in the tenth chapter, he saith, that Catholike Romane religion is taught by all the anntient Fathers, of the first, second, third, fourth, fift, and sixe hundred yeares.

Ninthly, in the 13. chap. he saith, that we meddle litle with restitution of goods, but leaue all at large to our followers, without restraint of any such crime.

10. In the same chapter, he saith, the Protestant teacheth the landlord to doe what he listeth with his own.

11. In the same place he saith, that we teach not reward of good and bad life in the world to come: which all men can testifie to be a lie; although we disclaime the merit of good works, yet we teach the merit of sinne.

12. In the 14. Reason he saith, that we denie the perpetuall virginite of Marie, which is an vntruth.

In the 15. Reason he hath many lies, first that we haue nothing but a number of pelting obiections taken out of Caluins Institutions, or out of the Magdeburgens, or some hereticall pamphlet. Secondly he saith, that we trouble our selues with nothing, but with the controuerfies of this time. Thirdly, that Protestants doe scarce vnderstand the tearmes of learned sciences, which others doe fully possesse. Fourthly he saith, that the Clergie in Queene Maries time, was more learned then now it is.

Fiftly he saith, that the most learned Doctor of them all is vterly ignorant of schoole diuinitie.

Sixtly he saith, that the Protestant neuer medleth with cases of conscience, but fraighteth his ship onely with faith, and neuer bea-  
teth his braine about sinnes.

In the sixteenth Reason he saith, that all the ministers now are naught, yea he asketh in the same chap. what woman is now married without touch of her honestie?

I will gather no moe lies, out of this Doctor, I will set downe some out of other Papists. The Rhemists vpon the sixt of Luke write, that Protestants are wont to say, *All is very easie*, which is a lie.

Againe,

Again say they, the Protestants thinke that to burne, isto be tempted-onely, which is a lie. 1. Cor. 7.

Thirdly vpon the 9. chap. of the first epist. of Paul to the Cor. they say, that protestants will not haue men worke well in respect of rewarde at Gods hands: which is a lie.

I desire thee Christian reader to read the Rhemists annotations, where thou shalt finde many flanders, but I delight not in these things.

Bellarmino affirmeth that Calvin maketh God the author of sin: againe he saith, that Calvin holdeth that the saints departed are not blessed: he saith also, that he died calling vpon the deuill, which are monstrous lies.

Genebrard accuseth Calvin of errour, in saying that the sonne of God is God of himselfe. Bellarmine defendeth Caluine against Genebrard: nowe let euery man iudge of this syllogisme.

They which are lyars are of a false religion:

But the Papists are lyars: ergo,

Christian reader, I would not haue vsed this tearme of lying so often, but that I haue bene vrged by the Doctor. For railing I referre thee to M. Hardings workes; as also to Doctor Stapletons writings against M. Doctor Whitakers, in which thou maist see the spirit of papists.

## The 20. reason: *Keeping in memo-*

*rie Gods benefis.*

That the memorie of Gods benefis is carefully to be regarded, we denie not M. Doctor. The heathen haue condemned ingratitude for a heynous sinne. *Beneficii memoriam qui recipit, habere debet*; he that receiueth a benefis, ought to remember it. The Athenians made a lawe, that the vnthankfull person might be sued as well as a debter: this is so cleere as that no man can denie it: and I would it were as easie to perswade vnto thankfulnessse, as it is to speake of it. But I feare me it happeneth to the papist as it doth to the vsurer, who speaketh against vsurie, that he may practise it without suspicion: for the papist inueyeth against ingratitude and vnthankfulnessse, least he should be argued of it. For this is to forget God, to breake his lawes. The Jewes in the 32. of Deuta.



are charged to haue forgotten God, and Dauid in the 106. psalme saith they made a calfe in Horeb, & worshipped the goldē image, they forgot God their Sauiour which had done great things in Egypt. Yet did the Iewes make an image vnto God, Exod. 32. and worshipped God in the Image; for Aaron proclaimed an holy day vnto the Lord, and can any man imagine that Aaron should thinke an idol to be that God, which brought the people out of Egypt? He that was to be high Priest, would he thinke the worke of his hands to be God? Thus you with the Iewes in the very things which you say put you in remembrance of God, forget God. Nowe I reduce your argument into a syllogisme.

They that keepe feasts and Images to put them in remembrance of God, are most mindfull of him;

But so doe the Papists, and not Protestants. *ergo.*

I denie the proposition, and say, that this outward pompe is fit for the Whore of Babylon. We can remember god without these externall rites. The preaching of the Gospel crucifieth Christ before our eies, the Sacraments ordained of God himselfe doe liuely set forth Christ, and the blessings of God within and without vs, and of euery side of vs are so many, that men can hardly forget him, vnlesse they forget the earth that beareth them, the heauens that couer them, the day that guideth them, and the night that giueth them rest. But that M. Doctor you may see howe well in this obiection you agree with the heathen, remember that Celsus obiection to the Church the want of feasts, is answered by Origen, *Festum est facere officium*, a feast is to doe a dutie. Origen numbrell the feasts of Christians to be the Lords day, Easter, and Pentecost. Hereby men may see what cause we haue to renounce poperie, which taketh part with the heathens in their obiections. Socrates in his 5. booke and 22. chapter, dischargeth festiuall daies of the Apostles institution. *Apostolis propositum fuit, non ut leges de festis diobus sancirent, sed ut recte viuendi rationis & pietatis nobis auctores essent.* The Apostles purpose was not to make lawes of feasts but to be authors of pietie and of godly life. Erasmus vpon the 10. of Math. writeth thus, *Et ad Hieronimi prater diem dominicum, paucissima nouerat festa, nunc foriarum nroq; finis, nroq; modus, qua cum primis ad pietatis vacationem pamea essent instituta, nunc ad scelorum excelsionem tolli debebant, nisi sacerdotum auaritia suis rebus consulere potius, quam vera religioni.* Hieromes age besides the Lords day knewe

knewe fewe feasts, nowe there is no ende, nor measure of holidays, which were first instituted but fewe for pietie, but now to exclude vice they ought to be taken away, but that the covetous priestes, doe rather provide for themselves, then for true religion. The originall of your feasts may be read in Fascicul. Temp. and others. But I have spoken of these feasts in another booke, and therefore I will not make any longer discourse of them. By these testimonies euery one may see what moment the obiection of feasts hath. Touching Organs they were instituted 600. yeares after Christ as Bellarmine confesseth, shall we thinke that Gods Church forgot him so long a time. Because it had no Organs? But if we will see whence this outward pompe had her beginning, let Bellarmine speake, *lib. 4. de Eu. cap. 4. Crenis honor sanctissimi sacramenti, deuotione interna decrefcente*, The honour of the Sacrament grewe, when inward deuotion ceased. If people then haue inward pietie and godlinesse, these outward ornaments are needlesse. Thus Bellarmine dischargeth vs of vnthankfulnessse to God; and in fewe wordes giueth the reason of popish pompe. As for breaking of popish images in Churches, and Crosses in high waies, we hold it lawefull to destroy. Idolatrie. Epiphannius, when he sawe a picture in the Church, brake it, and saith it is an horrible wickednesse, and a sinne not to be suffered, for any man to set vp any picture in the Church of Christians, yet the Papists store all their temples, & each corner of them with painted and carued images, as though without them religion were nothing worth. But. M. D. I desire to knowe how the christians remembered Christ, when they had noe temples at all? you say that our Churches are like barnes, which men knowe to be a vntruth, yet the auncient christians had noe temple at all, as Bellarmine confesseth. *lib. 3. de Rem. Pont. cap. 13.* Did they forget Christ when they praised in priuate families? take heed least you disgrace not the auncient christians as well as the Protestants. Acams when he was accused for selling of holy vessells to the vse of the poppe, answered that *Deus noster nec discis nec calicibus eget, quia non comedit nec bibit*, our God needeth not cuppes, because he neither eateth nor drinketh, so say I, our God needeth not your goulden Images and ornaments which indeede distract mens mindes praying, & doe not increase deuotion. Lactantius in his 2. booke and 4. chap. speaketh against the heathen after this manner. In vaine doe men adorne

Lib. 4. de

It is prerty that the Dodor compares temples without images to barnes without hay, as hay is fit for beasts, so are Images fit for beastly men by his comparison.

are charged to haue forgotten God, and Dauid in the 106. psalme saith they made a calfe in Horeb, & worshipped the golde image, they forgat God their Sauour which had done great things in Egypt. Yet did the Iewes make an image vnto God, Exod. 32. and worshipped God in the Image, for Aaron proclaimed an holy day vnto the Lord, and can any man imagine that Aaron should thinke an idol to be that God, which brought the people out of Egypt? He that was to be high Priest, would he thinke the worke of his hands to be God? Thus you with the Iewes in the very things which you say put you in remembrance of God, forget God. Nowe I reduce your argument into a syllogisme.

They that keepe feasts and Images to put them in remembrance of God, are most mindfull of him;

But so doe the Papists, and not Protestants. *ergo.*

I denie the proposition, and say, that this outward pompe is fit for the Whore of Babylon. We can remember god without these externall rites. The preaching of the Gospel crucifieth Christ before our eies, the Sacraments ordained of God himselfe doe liuely set forth Christ, and the blessings of God within and without vs, and of euery side of vs are so many, that men can hardly forget him, vnlesse they forget the earth that beareth them, the heauens that couer them, the day that guideth them, and the night that giueth them rest. But that M. Doctor you may see howe well in this obiection you agree with the heathen, remember that Celsus obiecting to the Church the want of feasts, is answered by Origen, *Festum est facere officium*, a feast is to doe a dutie. Origen numbrell the feasts of Christians to be the Lords day, Easter, and Pentecost. Hereby men may see what cause we haue to renounce poperie, which taketh part with the heathens in their obiections. Socrates in his 5. booke and 22. chapter, dischargeth festiuall daies of the Apostles institution. *Apostolis propositum fuit, non ut leges de festis diuinitus sancirent sed ut recte viuendi rationis & pietatis nobis antiores essent.* The Apostles purpose was not to make lawes of feasts but to be authors of pietie and of godly life. Erasmus vp on the 10. of Math. writeth thus, *Etas Hieronimi præter diem dominicum, paucissima nomenat festa, nunc feriarum nūq̃, finis, nūq̃, modus, quæ cum primitus ad pietatis vacationem pauca essent instituta, nunc ad scelerum excusationem tolli debuerant, nisi sacerdotum auaritia suis rebus consuleret potius, quam, vera religioni.* Hieromes age besides the Lords day knewe

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Gods with gould and pearles, as if they could take any pleasure in these things: after he sheweth out of Persius that God delighteth in Iustice, and in holy soules; so say I to the Papists, God requireth not Images and festiuall daies at your handes, but he desireth inward holines. Now Christian reader marke the Doctors follies in this chapter. The first is this, God commanded the Iewes many feastes, all which were obserued to himselfe, *ergo*. Christians may haue feastes dedicate vnto Saints. What a pitifull conclusion is this: as though the Church might doe whatsoeuer God doth. Yea what a consequent is this, God ordained feastes vnto himselfe, therefore the Romane Church may ordeyne feasts vnto Saints. These arguments hange together like ropes of sande. Secondly he cōfesseth that parrish churches were dedicated to saints, which is flat Idolatrie, for onely God must haue a temple and a church as I haue prooued. Thirdly he saith that by meanes of Images, pictures, & crosses, the most vnlearned amongst the people knowe more of the misteries of christian religion, then some of our ministers know. If this be so it is a horrible shame for ministers, for this I know, that some vnlearned people haue worshipped Images, as gods, but indeed what is this, but to contemne gods wisome and ordinance, who hath not ordained Images to teach the people, but his word to instruct them. Take heed M. Doctor of this horrible sinne, to make your selues wiser then God. Fourthly the Doctor saith that we haue noe more warrant for solemnizing of the soday, then we haue for S. Lawrence his day, for other reason or warrant we haue none but the authoritie of the Roman church, fye, fye M. Doctor that you should thus bewray your ignorance. Bellarmine in his third booke *de cul. Sanct.* and 11. chap. prooueth the obseruation of the Lordes day, by the scriptures, if you can prooue the obseruation of S. Lawrance his day by the same warrant, you may doe well to shewe vs some of your arguments. Other things of lesse moment I let passe, because I labour for breuitie.

*The 21. reason: The Protestants beginning and proceeding against their consciences.*

This chapter hath many wordes to little purpose, first Luther

is charged to say that he could see into another mans heart or conscience: who will beleuee Luther should speake thus, except he meant he could doe it by plaine words and manifest deeds: & this M. Doctor you confesse your selfe may be done. I hope, if Luther saie that he could see into another mans conscience, he had no other meaning but by plaine words and manifest deeds. Luther was not so sottish as you would beare men in hand, to make himselfe a God. But M. Doctor, if your reason be good, to prooue that some Protestants speake and write against their consciences, because they suspect others to doe so (for commonly a man thinketh others to be as himselfe is) then you speake and write against your conscience, because you are suspicious, yea vpon ridiculous reasons and vntruths, you charge men to write against their consciences. This is your own reason and argument, and therefore cannot be denied. For prooue that you charge men to write against their consciences, onely vpon ridiculous reasons, let the reader iudge, I will set down your arguments. Luther confessed that he began against his conscience; *ergo*, he proceeded so. M. Doctor to admit your antecedent, who wil graunt your consequent? for here you say that he proceeded so farre, as he thought that by desperate necessitie he must go on, and so compare him to Iulius Caesar. The truth is, he ended his life most heauenly, as M. Doctor Whitakers sheweth out of Melancthon and Sleidon. We will not credit your slanderous writings of him, but the writings of the forenamed men. From Luther, the Doctor commeth to Zwinglius, who is said to haue denied secretly the reall presence, for many yeres before he brake off frō the Roman Church, but yet inwardly he dissembled his mind. What then if Zwinglius did thus, did he therefore proceed against his conscience, because he remained sometime in the Romane church, after he had seene the truth of the Sacrament? What honest man would shape such conclusions? If this be to proceede against conscience, Papists in England proceede against their consciences, for they continue in our Church, though they secretly dissemble their opinions: many examples hereof might be giuen. Touching Nemo the Anabaptiste, what haue we to doe with him? The Protestants haue most soundly confuted the sect of Anabaptists, when Papists haue taken their ease. And Christian Reader, I desire thee to behould howe the Doctor dealeth, (whether against his owne conscience or no, I leaue to God)

in charging vs with Anabaptists speeches; whereas we renounce such lewd sectaries, as he himselfe can testifie. Thomas Bell is (as I thinke) aliue, and therefore can answer for himselfe. Wherefore I leaue him, who hath learnedly written against Poperie: and come to Melancthon, who is charged to proceede against his conscience, because he was sad and gaue himselfe to weeping. O M. Doctor, howe doe you forget your selfe? is euery one a sinner against his conscience that weepeth and sorroweth, and that cannot by and by be comforted? Dauid was many times heauie, and his soule had not alwaies comfort, yet was Dauid a man after Gods owne heart. Concerning Carolastadius, I will not say any thing, neither doe I regard what any Lutherane hath written of Zuinglius and Oecolampadius. As for Bucer, it is a lewde slander that he had no religion at all: God will be reuenged of you M. Doctor, for blaspheming his seruants after this manner. Bishop Iuell is charged to shewe himselfe without God and conscience: he doth rent in peeces the text of Doctors, and inuerteth the sense of the same. If this reuerend Bishoppe had done thus, his enemies would haue found it, & no doubt M. Doctor you would haue noted some places, but seeing you haue noted no such corruptions, we account it a detestable lie. No no, your owne men change the words of Fathers. I will referre you to places, Bellarm. *lib. 1. de gra. & lib. arbit. cap. 11.* doeth shamefully corrupt Augustine, as I haue shewed in another worke, and in his 4. booke *de amiss. gra.* and 9. chap. he rendeth in peeces Hieroms saying. Againe in his 3. booke *de cult. Sanct.* cap. 9. he doeth horribly cite Eusebius. So doeth he also in his 1. booke, *de Sanct. beat.* cap. 13. Thus he dealeth not onely with Fathers, but with Calvin in his preface, *de libero arbit.* and his first booke *de Sanct. beat.* cap. 1. & *lib. 2. de iustific. cap. 8.* Read these places your selfe M. Doctor, and compare them with the authors, and see who corrupt fathers. Many other testimonies I could produce, but I desire not to be tedious. If you could alleadge so many corruptions out of reuerend Iuell, I thinke we should haue seene them. Thus I pray you consider your owne argument.

They which corrupt Fathers, sinne against their conscience.

But the Papists corrupt Fathers: *ergo.*

The assumption is prooued by the testimonies alleadged, and to giue you one or two more; Durzus citing Augustine leaueth

out these words, *Opera sequuntur iustificatum*; non *precedunt iustificandum*. Workes followe him that is iustified, they goe not before iustification. The Rhemists vpon the 19. of Mathew, peruert Augustine his words cleane contrarie to his meaning, affirming no man to be excluded from the gift of continencie: whereas Augustine his meaning is, that both the will to be chaste, and the power to fulfill that will is the gift of God. Nowe I might followe your example of bitterness, seeing I haue giuen you so many corruptions; but I leaue this course, and desire you to remember your own argument. I come to Papists who seeme to haue proceeded against their owne consciences. One Papist in England, as testifieth Arras Montanus, added to the 14. psalme, whole sentences; but this corruption was soone espied: this was done to prooue the Hebrew text corrupt, and to iustifie the latine translation approoued of Papists. Who almost but bold Papists durst haue coyned scripture? I thinke this is to proceede against conscience. Latomus a Papist blasphemed out of a pulpit, and was suddainly madde, and died in despaire. What should I speake of Franciscus Spira and others? Hasinmullerus giueth many examples of papists who haue proceeded against their consciences. The blessed deaths of Luther, Zwinglius, Oecolampadius, Calvin, Melancthon, Bullinger, Cranmer, Ridely, Bradford, Philpot, Iuell, Pilkington, Grindall, Dearing, and diuers other doe manifest that Protestants proceeded not against their knowledge. To returne to Papists, out of the forenamed author, namely Hasinmullerus, euery one may behold the strange endes of these men. Stephanus Agricola beeing an Apostata, drowned himselfe in the sea. One Gaspare Franke confessed that he did, and wrote many things against his conscience. Turrian wished that he had neuer reade the Augustan confession, &c. Sadel his workes; when I found these things to be true, to vse your wordes, I thought it better to aduenture my selfe with Christians who haue quiet consciences, then with desperate Papists who proceed against their consciences.

## The 22. reason: Vnreuerent

*deasing.*

The Papists reuerence vnto God, and Christ is such, as was that of the Iewes, who platted a crown of thornes, and put it on Christs head, to make him a king: euen so the Papists make Christ a Sa-



Sauiovr, but they giue not the whole worke of saluation vnto him, which indeede is to dishonour Christ: But forsooth they pretende to honour his Saints; if they doe soe, let them not make them Sauiovr, for this in trueth is to dishonour them. The Saints honour consisteth not in false worshippe, but in giuing all glorie to God. That which Lactantius writeth of Angels is true of Saints. *Nulum sibi honorem tribui volunt, quorum honor in Deo est.* They will haue no honour giuen to them, whose honour is in God. We honour Saints, by praising God for their vertues, and by imitating them, but we make not their merits the treasure of the Church, neither doe we call vpon them. As for reuerence vnto holy water, pictures, crosse, images, I say with Esay, who required these things at your hands? The Doctor in truth hauing nothing to say against vs, railth spitefully, saying, that we enter into Churches with no greater reuerence, then men enter into Tauerne: not contenting himselfe with this vnchristian lie, he proceedeth auouching, if any kneele, it is but vpon thornes, for full soone are they vp againe, and then with their hats vpon their heads they either iangle, or talke, or walke, as if they waited to see when the plaiers would come forth vpon a stage: or else these good fellowes goe to the alehouse, (where now and then they finde their minister drinking his morning draught before he goe to his seruice) to drinke a pot or two of nappie ale, that thereby they may the better hold out seruice time. Christian Reader, to recite these reuiling speeches is to refuse them, and they which frequent the alehouse with vs are Papists and Atheists, if any Protestants do so, I wish them to amend, whether they be ministers or laimen. Besides he hath many moe rayling words against the reuerend Bishops, as that Barons and noble men disdain their companie: surely M. Doctor I blesse God that you haue no sound matter to obiect against the Protestants, but such vanities as the world can controll. Our Bishops and ministers are as highly esteemed with true Christians, as Popish Prelates with their fauorites. Vertue and learning maketh a man reuerend, which, in many Popish Bishopps to be wanting, we see with our eies. But let vs now see howe the Papists reuerence holy things, speaking of such, they vsually say, the holy bread, the holy Scriptures, the holy Gospell, and the holy Angels: it is well that you doe not so alwaies, why then doe you blame the Protestants, who doe say the holy bible, and vse this word

word holy, whē it is to be applied vnto things that are so; if they do not alwaies so, you can not blame them, more then your selues, seeing this word is not alwaies added by you. Marke your reasons M. Doctor, and you shall finde them without this title holy. The Propheties of the old Testament, Scriptures, Fathers; if this be such a hainous crime, not alwaies to adde this word holy, you are guiltie of it your selfe. As for the French men, I thinke they doe not well to call the Saints after this manner, Mounseior S. Peter, Master Saint Peter, or my Lord S. Peter: for it is no tearme of ciuill or temporall authoritie, but a religious and diuine honour in religion. God is our onely Lord and Master, and we will not giue saluation and redemption but onely vnto him. The comparison, which the Doctor maketh of a countriman calling her Maiesties Nobles, Treasurer, Keeper, Admirall and so forth, is not worth any answer, wherefore I leaue it and say with Bernard, *Maria falsa non eget honore, honora vita integritatem*. Marie needeth no false honour, honour her entire life. So say I, honour the saints by imitating their vertues, the honour that I desire to giue to saints is, to followe their vertues.

### The 23. reason: Resembling

*in Doctrine and deedes olde  
Heretickes.*

This Chapter is duely to be considered, because we are said to differ little or nothing from olde Heretickes, both in doctrine and deedes: if you could prooue this, then were the Protestants case very hard: but it shall be (God willing) made euident, that you resemble olde Heretickes and not Protestants.

The first heresie is, that we hold with Simon Magus, what monstrous impudencie is this M. Doctor to charge vs with Simon Magus his opinions? he held that men were saued by his grace, if they did acknowledge him the Saviour of the world. Doe we teach any such thing? we ascribe saluation to no other but onely to Christ. If you had that conscience which you pretend, you would not thus abuse your selfe.

The second heresie is, we are Nonatians, because we renounce

34 chap.

the Pope; I might crie out vpon these lewd and lowd lies: Nouatius as Philastrius writeth, taught, *Non esse fidei post Baptismum locum aliquem penitentia.* After baptisme there was no place of repentance for the faithfull.

Lib. 1. c. 6.

The third heresie is, that we denie freewill, with the Manichees: but the Manichees taught that sinne came not from freewill, but from a substance: which doctrine we renounce, and teach that we haue freewill to sinne. But you deale with vs as the Pelagians dealt with the auntient Church. For Faustus a Pelagian charged the Church with Manichisme, because it taught the will of man to be made sound by meere grace, and not of it selfe. Thus would you charge vs with Manichisme as proud Pelagians.

The fourth heresie is, that with Arrius we denie praier for the dead. I answer, if Arrius tooke away thanksgiuing for the dead, we hold not as he did; but if he denied praier for those that were in fained Purgatorie, we hold no such place. Philastrius chargeth him with condemning of marriage, and Augustine with Arrianisme these opinions we detest.

The fift heresie is, that we make no difference of sinnes with Iovinian, neither doe we make virginie any better then marriage. I answer that we teach a difference of sinnes, some to be greater, some to be smaller, but we disclaime the opinion of venial sinnes. And if this be heresie, then as I haue prooued, both fathers, and some papists are heretickes. Touching virginie we teach with Paul, 1. Cor. 7. that pure virginie is to be preferred before marriage; although we hold that marriage is better then single life, where virginie or chastitie are not kept, but counterfeited.

The sixt heresie is, that we despise all holy reliques of Saints with Vigilantius. I answer first, that Augustine, Philastrius, and other, doe not reckon him amongst heretickes. It is not esioone heresy, if one man calleth it so. Hierom calleth Rufinus an heretike, yet M. Harding saith it is straunge so to doe. Secondly I answer that if Vigilantius would haue Saints reliques cast vpon the dunghill, we hold not with him; as for tending of tapers, and setting vp of waxe candles, Hierom imputeth it to the simplicitie of some laye men and deuoute women, that had zeale, but not according to knowledge. Thus you approoue that which Hierom excuseth. Lastly, S. Hierom is so hotte against Vigilantius, that Erasmus is fayne to saie, *Comicijs debacchatur Hieronymus.* Hierom  
raileth

saileth without measure.

The seventh heresy is, that we denie with Eutyches the oblation of the sacrifice, and the hallowing Chrisme. But therefore are we not Eutichians who confounded Christes natures, and turned his humanitie into his Deities; as for Pelagianisme, and Donatisme, we haue nothing to doe with them; for Pelagius denied originall sinne, which we teach to be in infants; and the Donatists held the Catholike church to be onely in Aphrica, and to haue perished out of the whole world: we hould noe such thing. Nowe I haue finished the doctrine of the ould heretickes in which christian reader thou mayst behold the slanderous tonge of the Doctor, who without conscience, when he could not charge vs truly with heresy, hath inuented lies: for my part, these slanders driue me more and more from Popery, and I beseech thee by thy saluation that they way preuaile so with thee. Hereafter I must speake of the deedes and manners of heretickes; first we are like to *Paulus Samositanus*, who desired great applause of his hearers; for prooffe that he did so, Eusebius is cited, but there is no such thing in Eusebius. If this be the manner of hereticks, then are Papists hereticks, who, as it is manifest by the Doctor, desire applause of men for learning, in so much that they breake out into their owne praises after a most insolent manner, as for the protestants they doe noe such thinge, and therefore they resemble not this hereticke, if hee did so. Secondly we are like to the Donatists who ouerthrew altars; the trueth is Christian Reader, the altars which the Donatists destroied were not of stone as Popish altars are, but were tables of wood, such as we haue. *S. Augustine* maketh this plaine in his 50. epistle. Thus *M. Doctor* you see howe your owne quotations make against your selfe. By this testimonie we may learne what to thinke of the popish sacrifice; as for the Donatists refusing to come to Councils; we doe not so, but vnfaignedly desire a free generall Councell, and haue given sufficient reasons, why we came not to the Council of Trent. The crueltie of the Donatists towards the Catholikes, fully agreeth to papists, who after a most sauadge manner haue murdered protestants, as the Lord wil one day make manifest to the world. As for *Claudius de sanctis* his testimonie we regard it not. Therest of the chapter concerneth the destroying of Idolatrie, and Luthers arrogancie; with other vaine matters, as disputing of women, and finding fault with priests.



liues, but I haue answered sufficiently concerning Idolatrie, and therefore it is a wicked slander, that we are like vnto Iulian the Apostata, as for the disputing of women, let Theodoret answer, who plainly testifieth that women did dispute of diuinitie. That which the doctor counteth a fault, Theodoret approoueth of, saying, thou maist see our opinions to be held of women and hand-maides: I wish that women were so cunning in religion that they could mildly and christianly dispute of the same. But there remaineth a perillous matter; ould heritikes were inquisitiue and desirous to heare of the sinnes and faults of priests, and of other Ecclesiasticall persons: I will not stand to examine the trueth of this, whether heretickes were so inquisitiue or no, onely knowe Christian Reader that this saoureth of Manichisme, for the Manichees said, as Augustine sheweth, *non oportet omnino queri*, &c. we must not inquire at all what men they are that professe the Manichees sect, but what the profession is. The papists would faine haue their wicked liues hidden from men, but they cannot, for as *ignis tunica celari non potest*, fire cannot be kept in the garment, so sinne cannot be concealed: in vaine therefore M. Doctor, you go about to haue your faults concealed, the more you desire this, the more men will enquire into your actions, because you giue iust cause so to doe. Thus hauing answered your accusation of heresie, I wil set downe no faine, dbut true heresies which you hould. Bellar. lib. 2. de purg. cap. 6. houldeth that it was true Samuell which appeared vnto Saul, this Philastrius maketh an heresie as it is plaine 26. hxr. Where he prooueth that the soules of the righteous are in the hands of God. Secondly the prodians did vse the booke of Syrach, Philastrius her. post Christ. 9. soe did the papists as it is manifest, in so much that they make the booke canonically scripture. Thirdly the heritickes Angelici, did worship Angels. August. 38. hxr. so doe the papists, as it is euident. Fourthly the heritickes called Apostolici, taught by practise a communitie of goods, so doe the Monkes, for they possesse not any thing. Fifthly, the Euthits would not labour with their hands, no more will the idle Monkes. Sixtly, the Pelagians taught that a man may fulfill the law of God, and so doe the Papists, yea they vse the Pelagians arguments and answers, as I haue prooued in other places. Seauently, the Pepulians permitted priesthood to women. August. 27. hxr. so doe the papists permit women to baptize. Eightly

Lib. 2. de Man.

Carpocrates did worship the Images of Iesus and of Paul. Iren. lib. 1. cap. 24. so doe the Papists. Ninthly, the heretickes called Apocryphi would not haue the Canonickall Scriptures onely to be read, but certaine Apocryphall workes. Philast. hazel. 40. So the Papists will haue Apocryphal bookes to confirme their opinions, and to be reade for prooffe of them as I haue shewed. Yea they fly to traditions, which the heretickes before named might also haue iustified, if the Canonickall scriptures had not bene sufficient. Tenthly, the Manichees vsed but one part of the Communion, for they would not haue wine, so doe the Papists, as it is notorious to all men. I might mention many other heresies held by Papists, but I haue handled them in another worke, therefore I will not recite them here. Touching the manners of heretickes, if crueltie be a badge of heretickes, then are Papists rightly mustered amongst heretickes, for they haue most barbarously murdered many men, as I will shewe (God willing) in the next reason.

### The 24. reason: Peace and tranquillitie.

It is a heathen Principle, that *Logos sibi ipsi indicant innocentia, continentia, virtutibus, omnium, qui ab altero rationem vita repossunt.* They which require a reason of another mans life, make to themselves a law of innocencie, continencie, & of all vertues. To accuse men of tumults, when they are themselves tumultuous, is intollerable. *Quis tulit Gracchos de seditione querentes?* who can beare it that Gracchus should complaine of sedition? that Verres should speake against theft, and Milo against murder? who could thinke that Papists should speake against warres, cruelties, and outragious tragedies, when they haue spilt exceeding much innocent blood? The Spanish inquisitions, and French Massacres, haue murdered men, women and children by thousands. Phocas murdered Mauritius the Emperour, by whose means Boniface the Pope obtained that roome, and should be called the head of all Churches, as Gotfridus testifieth. Here Christian Reader thou maiest see that the Pope cam vp by murder. Pope Urban the first bound five Cardinalls in a sacke and drowned them

in the sea. He tooke the Kingdom of Sicile from the Queene, and gave it to others. Symachus and Laurentius did strue for the Popedom, which contention lasted 3. yeares, *cum effusione sanguinis multorum tant. clericorum, quam laicorum.* With the shedding of many mens blood, both of the cleargie & laitie. Alexander 2. & Codrus contended for the Popedom, which contention *viz. ad homicidia prorupit*, brake forth into murder, as witnesseth Sigebert. The histories are full of such examples: yet saith the Doctor the Catholike Romane religion, began with meekenesse, mildenesse, and with all quiet and peaceable meanes. Whereas the Protestants both haue begun and hold on their course with seditious tumults. That you may knowe your peaceable proceedings, heare what Wicellensis writeth concerning Hildebrande, *Misisti se plurimorum moribus Christianorum, succendens ubiq. incendia bellorum, per totum peno Romanum imperium.* He thrust himselfe into the deaths of many Christians, kindling warres almost throughout the whole Romane Empire. Iohn Hus was burned although he had safe conduct promised him. Certain men called *cruciatos* whē they should haue gone against the Turke, hauing the Popes indulgences desfloured women, and murdered men to the number of three score and ten thousand. Yea saith Landgius, *Scribi non potest quanta crudelitate vsi sunt;* It can not be vittered what crueltie they vsed. Concerning the troubles in Germanie, my purpose is not to speake of them, neither will I meddle with the warres in Fraunce, or Scotland. Diuers countres haue diuers gouernments, the tumults of any subiects against their soueraignes, as we doe not allow, so we may not condemne the poore afflicted Christians our neighbours, before we heare what they can say for themselves. I am a scholler & not a souldier, a diuine not a lawier. The circumstances of forraine warres fewe knowe besides themselves, as also we know not the lawes of those lands, we will not therefore enter those acts which haue so many parts, precedents, causes, concurrents. From forraine common warres you come to England, and are very busie with king Henrie the 8. & king Edward the 6. princes of famous memorie. It were best for you M. Doctor, to leaue kingdoms and studie diuinitie, you are so drownd in pollicie, that you forget diuinity, yet you can without teares recount summarily the troubles of this land. So you may doe in regard of Queene Marias times, when not onely Cranmer Archbishop of Canterbu-

ry, Baypet Bishop of Winchester, Barlowe of Bath, Tailor of Lincolne, with diuers other both Archdeacons and Deacons, were put from their livings, and wonderfull store of blood shed; these are the times that you should lament. Yet it is to be lamented that any should be so obstinate on popery, as to die in the same. As for Queene Elizabeths gracious government, you are not ashamed also to controll it. Yet Papists themselves teach that it was both milde and mercifull: and had nother Maiestie cause to deal with Papists as shee did, when the Pope excommunicated her, and stirred vp the Northen rebels her owne subiects to rebell against her? Doctor Saunders did thrust himselfe into the Irish warres against her Maiestie. If the Pope had so dealt with the king of Spaine, as he hath dealt with our late most renowned Queene, would the king of Spaine haue taken it? When I weighed and considered these things with my selfe, I could not but dislike the Romish religion, accompanied with tumults, insurrections, ruines, desolations, and with all manner of tragicall miseries, and cleane vnto this religion in England, which euer teacheth peace, as our writings shewe. But it may be M. Doctor your owne men will beare some credit with you. Cardinall Poole in his imagined oration to Charles the Emperour, calling backe his Maiestie from the Turke, to leaue all other affaires, and to bend his banners against England, and encouraging the subiects of this realme boldly to rebell against their Prince, speaketh after this manner. English men are a people that oftentimes haue deposed their kings for lighter causes. This book as reuered Iuell testifieth was abroad, and might be seene; wherefore if peace wil preuaile with you, call to minde that you haue bin the firebrands so sedition, the trueth is, you would force to religion, but you would not be forced.

*The 25. reason: All kinds of**witnesses.*

Euery man knoweth, or may knowe M. Doctor, that your tongue overreacheth when you say we can bring nothing to witness our religion, but only the scriptures. We haue produced the fathers of the primitive Church to confirme the same; but if we haue the scriptures on our side, it is sufficient though all men were a-



gainst vs, that Gods word is not contrarie it is most true, but that your practises are consonant to the same it is most false, as likewise that we will admitte noe expositors of holy scriptures, but the scriptures themselves; that the scriptures expound themselves in matters necessary to saluation, I thinke you will not denie your selfe Master Doctor, neither will you alwaies take the fathers expositions, Caietan confesseth that the sense of the scriptures is not tied to the Fathers exposition as I can shew, but you demand why Luther confesseth that he could not denie the real presence, because the wordes were so plain, and why hath the text bin so tossed, that out of it alone there hath bin wronge foure score different opinions? I doubt you can hardly shewe so many opinions M. Doctor, but graunt it, yet a plaine text may not bee vnderstood of euery one, and if the text be so plaine as you would haue it, howe commeth it to passe that there are so many different opinions also among your selues? for you know not howe to expound the word (this) as I haue prooued in an other worke. Scotus confesseth that before the Lateran councell transubstantiation was no matter of faith, *ergo* the wordes, this is my body, prooue it not. Laetantius crieth out after this manner, *O quam difficilis est ignorantibus veritas, quam facilis scientibus*. O how hard is truth to the ignorant, but how easie to the skilfull? truth then may be easie in it selfe, though difficult to some men. Vpon this vaine question you haue made a foolish inference, that we haue noe witnesses at all of our newe inuented doctrine, but euery one his priuat fancy or conceit, whereas the catholike Roman religion hath all things in the world witnesses of it. This is a monstrous fable, are you able to prooue that all which are in heauen were the children of your church, and all that are in hell were enemies vnto it? to examine particulars: Ignatius you say was of your religion, because in Ecclesiasticall affaires, he would not haue the king equall to the Bishop, and because he wrotte Ecclesiasticall traditions. To the first I answer, that the true Ignatius would not correct Salomons speech, Prou. 24. My sonne, saith Salomon, honour God and the king: but I say, honour God and the Bishop as high Priest: the true Ignatius was a man of greater religion, then that he would haue corrected the scripture, but any thing is good enough to patch vp poperie. To the second place I answer, that it beeing duly considered overthroweth the Papists

opinion. For Ignatius thought it necessarie that the Traditions of the Apostles, that is, their doctrine, should be written for feare of corruption, what then is become of vovritten traditions? For that this is the true meaning of Eusebius, Grynaxus sheweth. Next vnto Ignatius is Irenæus placed, who is so farre from signifying the Papall authoritie, that he did *Acriter Vitorum reprehendere*, sharply reprove Victor the Romane Bishop, because he excommunicated the Churches of Asia, for keeping the feast of Easter in a diuers manner from Rome. Would Irenæus haue done this, if the Popes authoritie had beene vniuersall? As for Victor, if this be your argument, he excommunicated the Churches of Asia, *ergo*, he was a papist; you make a ridiculous reason. The next argument of Policarpus his going to Rome, is of the same moment; for who knoweth not that many mens aduise is vsed, who yet haue no authoritie ouer others? That Saint Cyprian, Syxtus, Laurence, with infinite others, doe witness the Romane religion I denie. Saint Cyprian is so farre from witnessing all points of poperie, that as I haue prooued, he is reiected of Papists. From men, the Doctor commeth to women, affirming thousands to haue defended their virginie against devils, and men. What then, were they Papists therefore? To come to specialities, Helen you say founde out the Crosse. Although that historie may be doubted of, yet Helen was no Papist, for shee did not worshippinge the crosse, because that was an heathenish error; if shee had beene a Papist shee would haue adored the crosse. But the Mother of Augustine, Saint Monica, was a papist, who after death requested that shee might haue Masse said for her: here if you meane popish Masse M. Doctor, you abuse your selfe most shamefully, for shee desired onely a memorie of her at the Communion. So had the Prophets and Apostles, which were not in your fained Purgatorie. By these fewe examples, you haue prooued Protestancie, then poperie; as for the rest which you name, Saint Paul the Eremit, and others, when you prooue them Papists, we will beleue it. To your question, demanding whether there were any Saints in heauē, before this our age, which were not papists? I answer that there were, & therefore you speake impiously, to say that heauen was emptye, vntill Luther shooke off his hood, or if there were any they were Papists, who reuealed.

Theod. lib. 1. c. 7.

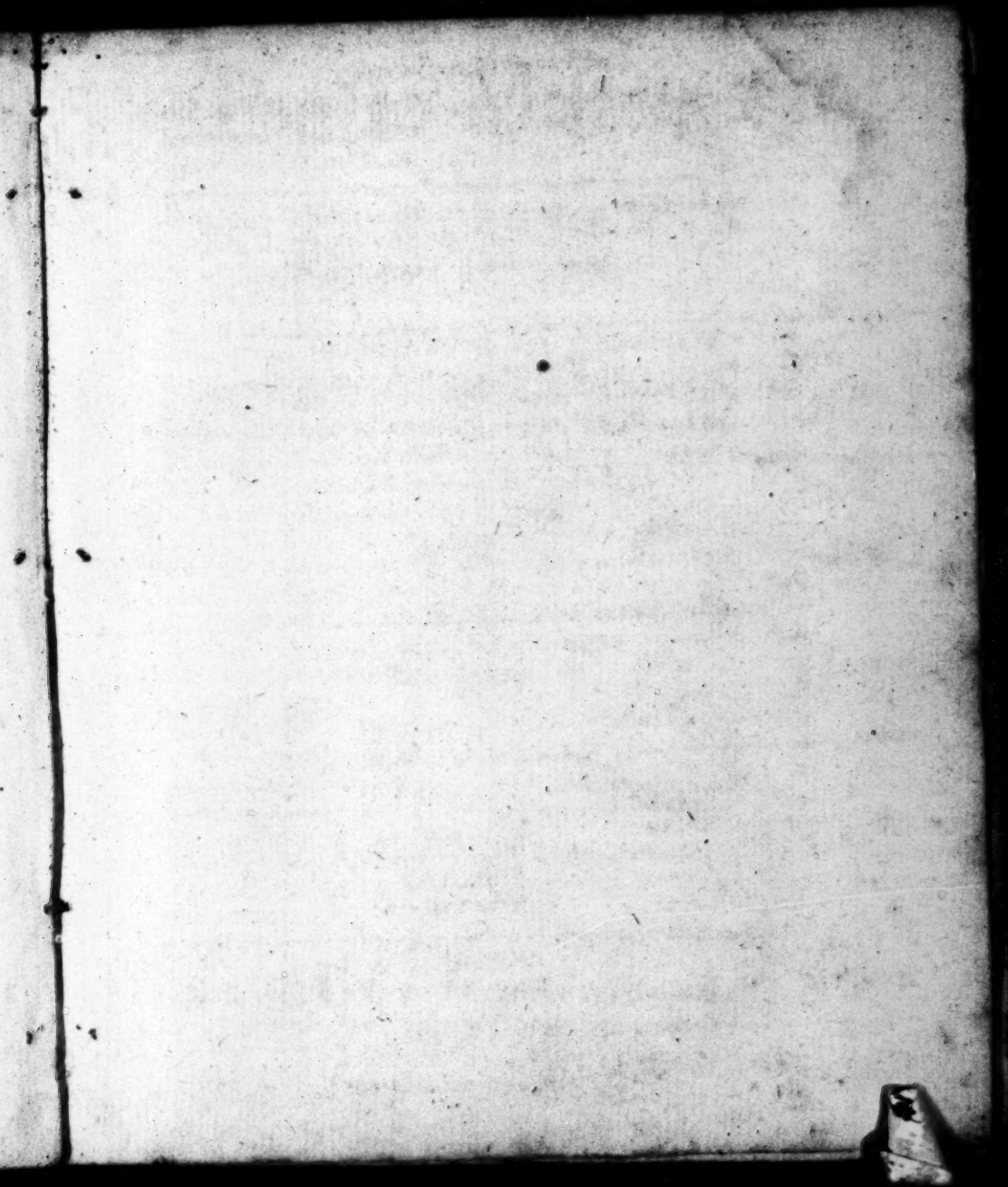
led these things vnto you M. Doctor. Take heede of the pride of Lucifer, who would ascend into heauen to know secrets, they belong not vnto you. The Apostles and Martyrs with thousands, (I doubt not) were in heauen, which I am sure were no Papists: witnesse their writings. From heauen the Doctor cometh to hell, I feare me without repentance, a fit place for him. This iolly fellowe, knoweth not onely matters in heauen, but also what is done in hell as it seemeth. The heathen persecutors are in hell for persecuting the Catholike Church I doubt not, but this Catholike Church is not the same with the Romish Church at this day, there is ample difference betwixt these. And that Constantine gaue great peace to the Church, it is true also, but he was no Papist, for he saith that the holy Scriptures teach vs plainly all things which concerne diuine matters. Lastly that all Bishops vnder the cope of heauen were members of this Romish Church, is a notorious vntueth. The Doctor to fill vp his reason numbrell many, but prooueth not that which he saith. The rest of the chapter is but a vaine flourish of words, in which I take no delight. To drawe his reason into a syllogisme is needlesse, because in deede it hath neither head nor foote. Amongest many vanities, in the ende of the chapter the Doctor saith, that he is a Papist, because the Romish religion is the most beneficiall of all the rest. Christian Reader, I feare me that this indeed is the true cause why many are papists, namely their commodities. But this is sufficient to driue men from poperie, that in regard of preferment, by this Doctors confession, he is a Papist. M. Doctor I haue taken away your euidence for poperie, for baptism bindeth no man to falsehood. Wherefore I beseech you by your saluation, choose rather, with Moses, to suffer affliction, then to be the Popes white sonne, which, as it seemeth by your owne confession you doe, because the Romish Religion is most gainfull. Out vpon gaine against conscience, the Lord open your eyes to see the truth.

FINIS.

23 AP 57

*An admonition to the Reader.*

*I desire thee Christian Reader, if there be any faults of the Printers, to impute them to him, not to the author of this booke, for he could not be present at the Presse.*





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